SE 19'85

Presented to

United
Theological Seminary
Library
Dayton, Ohio

by

Gift of

James G. Faulconer

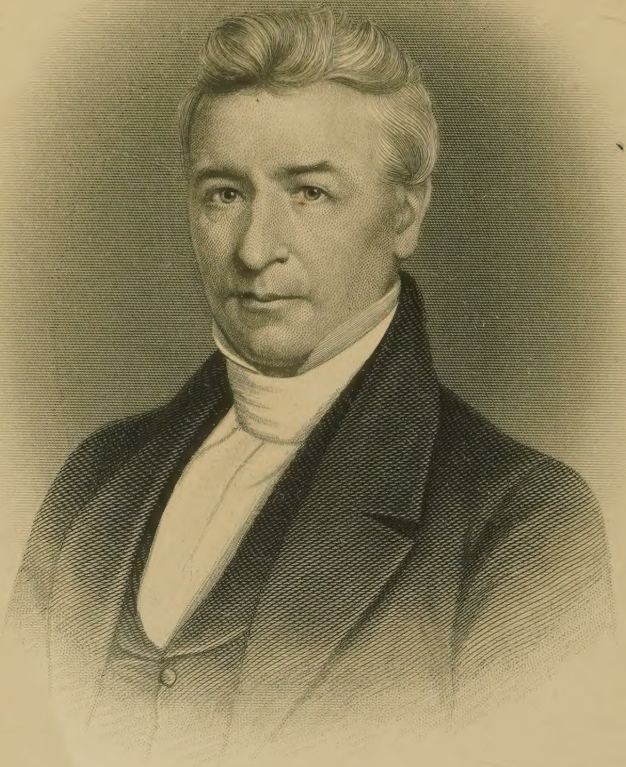
Digitized by the Internet Archive
in 2025

https://archive.org/details/homelifereminisc0000alex

Annie Carpenter Otto

1215 S. E. 2nd St.

Evansville, Ind.



Affectionately and truly yours
A. Campbell

A. CAMPBELL.

Anno Ætat 41

John Burns, Publisher, 81 Jermyn

MRS. A. CAMPBELL

Aged 70 Years.

Truly Yours
Mrs A. Campbell

John Burns Publisher.

HOME LIFE

AND

REMINISCENCES

OF

Alexander Campbell

BY HIS WIFE,

SELINA HUNTINGTON CAMPBELL.

UNITED THEOLOGICAL
SEMINARY LIBRARY

BX
7273
.C3
A3
1882

ST. LOUIS:
JOHN BURNS, PUBLISHER,
717 & 719 OLIVE STREET.

COPYRIGHTED 1882,
BY
JOHN BURNS.

INTRODUCTION.

I trust that our numerous brotherhood will not be indifferent to this labor of love on my part, in thus reviving the happy reminiscences of the past, and calling their attention to the life and work of one whose name and labors have already been so long before the American people, and reaching also to foreign countries—as the Great Christian Reformer of the Nineteenth Century—Alexander Campbell.

His extensive writings are in the hands of thousands, both in the church and out of it. The two truthful and deeply interesting volumes of the "Memoirs," written shortly after his death, by the late Dr. Robert Richardson, having been widely circulated, it would seem almost to preclude the possibility or propriety of any additional account of his labors, or history of his life. But the volumes referred to—valuable as they are—contain that which appertains chiefly to his youthful training and education, and his public career as a Preacher—a debater in the defense of Bible Christianity—and as an educator of youth, and also his travels and history, both at home and abroad.

And just here appears to be the needed filling up of so grand and laborious a life, as that of my revered husband, by penning manifold incidents of his every-day home life, that will cause his public career to shine more brightly and

UNITED THEOLOGICAL SEMINARY LIBRARY
SE 19 '85

to generations yet unborn, present an example of a Godly, holy, inner life, as a pattern worthy of imitation, and thus show forth the power of God's Word and Spirit, in the glorious Gospel of His beloved Son, our Lord and Redeemer, by bringing forth the fruits of righteousness in a daily consecrated walk and conversation, taught and trained by it to a good old age of usefulness and happiness.

I have, for the sake of the rising generation who have not the opportunity of referring to the volumes of the "*Christian Baptist*," (Mr. C.'s first publication) nor to the volumes of the "*Millennial Harbinger*," quoted from them that which will enlarge and edify their minds. One address upon Colleges, especially, I hope will be read with care and prove of benefit to the young. I have embodied in these pages a sermon or two of dear Mr. Campbell's, as there have never been but some three or four preserved; also Father Thomas Campbell's "Farewell Discourse" on the solemn and imperative command "Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself."

SELINA HUNTINGTON CAMPBELL.

DEDICATION.

TO
THE YOUNG
AND RISING GENER-
ATION, BOTH MALE AND FEMALE
MEMBERS OF THE CHURCH OF CHRIST, AS
WELL AS TO MY GRANDCHILDREN AND GREAT-
GRANDCHILDREN, IS THIS TRIBUTE TO THE MEMORY
OF THE GREAT AND GOOD ALEXANDER
CAMPBELL, MOST AFFECTION-
ATELY DEDICATED BY
HIS LOVING AND
DEVOTED
WIFE,

SELINA HUNTINGTON CAMPBELL.

HOME LIFE

OF

ALEXANDER CAMPBELL.

Table of Contents.

CHAPTER I. PAGE

A Memorial Day—Object of the Work—His motto—The Memoirs of Alexander Campbell—His every-day Life, Conduct and Conversation—Family Worship—First Mrs. Campbell and her Five Daughters—Thomas Campbell—Alexander Campbell's Marriage—Wedding—Tribute to Mrs. Campbell—Her Children—Family Reminiscences—Mr. Campbell as a Newspaper Contributor—Criticism against Old Maids—Marrying a Brother's Wife—Were all Christians—P. S. Fall's School in Kentucky—Ewing Family—Died of Consumption 17

CHAPTER II.

Drowning of Wickliffe—A Child of Hope—Mr. Campbell in Europe—Wickliffe's Obedience—Efforts to Resuscitate—A Mother's heroic efforts—Wickliffe as a Bible Student—Living Oracles—Wickliffe's Scrap-book—Wickliffe's birthday Party—Wickliffe's choice of a Picture—Wicklife's intention to be Baptized—Something Prophetic found in Wickliffe's Scrap-book—God healing a Mother's Heart—Forebodings of Mr. Campbell—A Mother's Dream—Youth should commit Proverbs to Memory—Father receiving the News—Letter to Brother Willis—A Mother's heart filled with the Blessed Hope of a Reunion 27

CHAPTER III. PAGE.

Doctor Archibald Campbell and others—Memoirs of Alexander Campbell—Bethany Cemetary — President Loos' Mother—Bethany Cemetery Deeded to the Trustees—Surrounded by a Stone wall—Robert Dale Owen's visit—Monument to the Memory of Alexander Campbell and others..... 41

CHAPTER IV.

The Bethany Homestead—Mr. Campbell's Study—Skilful in Planning—Buffalo Seminary for two Years in Parlor—Large Hall Built—Frames put up in Pittsburgh—Dedicated to Buffalo Seminary—Buffalo SeminaryDiscontinued—The Family Clock—The Room Where Alexander Campbell Died—Mr. Doddridge a Student—Names of other Students—Buffalo Seminary Examination—Seven Years—The Strangers Hall—How Named — Love for Old Homestead — Superstition against Insurance—Mr. Campbell's Study—Early Rising a Regular Habit—Sir Walter Scott—Trees and Shrubbery—T. Fanning and John Taffe—The Lovers' Retreat—A Large Barn Raising—The Old fashioned Dinner—The Study—How Built—Library—Donated to the College—Family Keepsake Library — Severe Storm—Damage Repaired — Study Chair—College Museum—Old Fashioned Watch—The Bible a Text-book in College—Liberal Donations—A Big Fire—Origin of Fire a Mystery—Mr. Campbell's Energy—Laying of Corner Stone of Second Building—Origin of Bethany College—What Constitutes Education—Second Building of College Completed — Welcome Address — Mr. Campbell's Response 47

CHAPTER V. PAGE.

Daily sayings and Doings—The Bible as a Text-Book in other Colleges—Address on Colleges—Gen. R. E. Lee's Estimate of the Address 81

CHAPTER VI.

What True Religion can Do—His Devotion to the Young—Morning Lectures—Good Example of Early Rising—The Living Oracles—An Appendix—Design of the Four Gospels—Lectures on the Pentateuch—Letter to D. S. Burnet—Views on Prayer—List of Writers and their Works—Sermon on "The Justification and Coronation of the Messiah" 119

CHAPTER VII.

Farewell Sermon of the Beloved Thomas Campbell, Delivered in his Eighty-ninth Year, and Reported by President W. K. Pendleton—Alexander Campbell's First Sermon..... 165

CHAPTER VIII.

Sermon on the Law—Circumstances calling forth the Same—Delivered before the Red Stone Baptist Association, met on Cross Creek, Brooke County, Va., the 1st of September, 1816 187

CHAPTER IX. PAGE

Reformatory Work of the Campbells—Improved Version of the Scriptures—War on Human Creeds—The Tyranny of Opinionism—Old and New Theologies—Encouraging Signs—Consecration of Heart and Life—Thomas Campbell very Sick—The Last Moments of Father Thomas Campbell—Letter to Bro. Challen—To Father Campbell in Heaven—A Tribute to the Memory of my Husband—Views of Fiction—Sir Walter Scott—Millennial Harbinger—A Description of Sunrise at Sea—Abstract Word—Love for the Jews—Letter to Mrs. S. J. Cohen 237

CHAPTER X.

Presentation of Marble Bust—Judge Black's Speech—President Pendleton's Reply 273

CHAPTER XI.

Early Life of Alexander Campbell—Development of Character—A Model Student—The Perils of Shipwreck—Consecration to the Ministry—An Unknown Visitor—Marvelous Revelations Foreshadowed—Premonition—Special Providence—A Narrow Escape—Phrenological Chart—Letter to L. N. Fowler 283

CHAPTER XII. PAGE.

Debate with Robert Dale Owen—The Bible from God—Mr. Campbell's Success—People Stand up for Christianity—Campbell and Owen Parted Friends—Mrs. Campbell's Address to her Children 300

CHAPTER XIII.

A Good Memory—Mr. Campbell as a Reformer—Religious Costume Worn Daily—No Resentment—A Cheerful Heart—He loved the Works of God—Careful of his Health—Soliloquy—An Incident—Marriage Relation—Our Marriage—Love for Children—Kindness to Animals—An Encounter—Titles—Doctor Young 311

CHAPTER XIV.

Reading made Profitable—Musings on Deck—Christian Hymn-book—Mr. Campbell's Donations—Labors in behalf of Bethany College—Table Talk—A Heart of Thankfulness—Doctor Barclay—City of the Great King—Stock Raiser—"Woodman, spare that Tree"—King and Queen—Mother's last Hours—Sympathy for Suffering President—Garfield an Intimate Friend—Popular Lectures—Fiftieth Anniversary—Presentation of a Ring—A Letter to Mrs. Campbell—Woman's Mission 333

CHAPTER XV. PAGE.

Mr. Campbell in Glasgow—Never Destroyed a Letter—Texts of First Sermons—A Sermon—Cultivate Love—The Richest Harvest—King James' Translators—To my Beloved Husband—Memory's Treasure—At Rest—Waiting in Hope—Striking Retribution—Defection 356

CHAPTER XVI.

Visit to Europe—Lord Brougham—Sister Whally—Queen's Maids of Honor—Meeting Friends—Labors in England—Labors in Scotland—Persecution—Students' Sympathy for Mr. Campbell—Robertson, the Persecutor—Stooping to Base Means—Mr. Campbell Triumphantly Vindicated—Ministering Angels; Sisters Paton and Dron—A Challenge for Debate—Deep Sympathy Awakened—Theatres—Queen Victoria—Head of the Church of England—Letter to J. T. Barclay—Death of Doctor Barclay—Strange Incident—A Memento 374

CHAPTER XVII.

Jerusalem—Holy Sepulchre—Pleasant Ride—Mount Zion—Jaffa—Moonlight Ride—Fourth of July—Objects of Interest—Mohammedan Superstition 398

CHAPTER XVIII.

PAGE.

Philanthropy—Tribute of Respect—Party Names—The Organ—P. S. Fall—Singing and making Melody in your Heart to the Lord—Dancing—How to Decide—Lift up your Voice like a Trumpet—Terrible Consequences—Death in a Ball-room—The Devil's Ground—A good Resolve—An Affectionate Warning 414

CHAPTER XIX.

Theological Titles—General Missionary Society—A Miraculous Escape—Missionary Addresses—A Charge to the Rich—The Bible—Patrimony—Business Tact—Decorating Houses of Worship—Bethany College Chapel—Bible Union—On Horseback—First Meeting-house—New York State Convention—Washington City—Girard Building—Infidelity—Small Donation—Precious Relics—Old Family Cradle—Aunt Betsey—A Bargain—Settling his Will—Metallic Token—The Lord's Servant—Decanters 435

CHAPTER XX.

A Letter—On a Tour—Fort Sumpter—Isaac Errett—Another Letter—Boy, Harvey—Carvajal—Strangers taken in—Bible Reader—Occasional Visitors—Precious Deposits—Violin Player—Five Hundred—Hazing—A Prayer for Bethany—Acrostic—Mr. Campbell's Sickness—Patient and Cheerful 461

CHAPTER XXI. PAGE.

American Nation—Two Great Dangers—City of New York—Social Party—Self-possessed—Extract—J. W. McGarvey—Attributes of God—The Children—A Great Comfort—Postmaster—True Greatness—An Appeal to Sisters for Missionary Work—Encouraging Prospect 479

CHAPTER XXII.

Mr. Campbell's Health Failing—A Son's Affection—A Summer Resort—A Love Making—Bible Teachers—Fond Recollections—The End Drawing Near—Last Time at Church—Enjoyed the Prayers—His Sun Set in Glory—The Funeral Service—My Home in Heaven 495

CHAPTER I.

TO-DAY being the anniversary of the one hundred and third year of the American Independence, the Fourth of July, 1879, finds me, under the loving care of my Heavenly Father, in my home, the dear old consecrated Bethany mansion. I have concluded to make it a memorial day to myself by acceding to the *request* and *urgent solicitation* of my beloved daughter and son, J. Judson Barclay (the husband of my daughter Decima), to undertake what appears to them, would be useful to the brethren and sisters in Christ Jesus, and to the furtherance of the Gospel, the glad tidings of salvation to a lost world, as well as a souvenir of myself in after years.

The object proposed is as follows: To transfer from the pages of my memory's record the inner holy, daily life, the sayings and doings of Alexander Campbell for nearly forty years, during which time I stood connected, happily with him in the marriage relation, as his loving and endeared wife! My daughter-in-law, Mrs. Mary Anna Campbell, is also peculiarly solicitous that I commence, without further delay, what she rightly thinks will be a delightful task and congenial employment; and which may prove a blessing to the descendants of the great and good man, and also be appreciated by all the friends (numerous as they are) who cherish a sense of appreciation of his *works*, *labors* and *memory*.

The last day of this month of July will be the 51st anniversary of my marriage to one who was then so conspicuously before the public as a writer and laborer in the great Reformation; the return to the Bible, and the Bible alone, as the guide and rule of the life of the Christian, apart from the teachings, traditions and doctrines of men, was his motto.

The "Memoirs of Alexander Campbell," written by Dr. Robert Richardson, were descriptive of his youthful life and parental training, and of his coming to this country; afterwards of his travels and writings, his labors, both at home and abroad, until a short time previous to his death. Upon these subjects I do not propose to dilate further. But there is much of his earnest, every day life, conduct and conversation, that I esteem worthy of being recorded, as an exemplification of a life guided by the divine word and spirit of God, that carried him to an exalted degree of Christian character, exhibited in a long life that will prove useful to posterity, and will bring glory to God, our heavenly Father, to Christ Jesus, our Redeemer, and to the Holy Spirit, the Sanctifier, as an attestation of the perfection of character that can be attained, when mind and heart, soul and body are devoted and consecrated to the divine will, being daily influenced by, and expanded with, supreme love of God, good will to man as man, made in the image of God, whom he daily acknowledged in the family circle. All of its members were lovingly assembled, morning and evening, to unite in worshipping God the Father, through his beloved Son, through and by

the Holy Spirit. Nothing was permitted to interrupt the regularity of this sublime privilege. It was not attended to as a cold, formal duty, but it was made inspiring to all in attendance, by wife and children taking part, either in reading verses, turn about, in the precious book, or reciting passages of Scripture. Hymns were often recited, and sometimes chapters and parts of chapters. Servants were all called to be present; singing with spirit and understanding, accompanied the family devotional exercises. It must be remembered that at that time (the writer is commencing from the first days after her marriage) there were five lovely daughters left by my predecessor, for my sympathy and care. True, the eldest was married the winter previous, but still she, with her husband, were inmates of the family, and continued to be for some time. But just at this time and place I am deeply moved, from the early memories of my beloved predecessor and her five amiable daughters (whom she left for me to care for and sympathize with), to place on record a brief tribute to their short lives and precious memories.

But first, the love cherished for my beloved predecessor (the first wife of Alexander Campbell) calls from the warmest recesses of my heart a just tribute of praise to her personal worth and loveliness of Christian character. She was the only daughter and the only living child of her excellent and pious father (her mother having died when she was but a little child). He was a Marylander by birth, and a member of the Presbyterian church for many years previous

to his becoming acquainted with Thomas Campbell, the father of Alexander who came to this country in quest of health, from Ireland, in the year 1807. He became acquainted with John Brown, the father of Margaret Brown, who was married to Alexander Campbell, in March, 1811. It was said to have been the largest wedding party of the times, in that neighborhood. They were married by a Presbyterian minister, by the name of Hughes, a preacher in the adjacent town of West Liberty, between four and five miles distant from Mr. Brown's, on Buffalo Creek, where now is located Bethany, in West Virginia.

But not to forget the account promised of the excellent daughter of Mr. Brown, who became the wife of Alexander Campbell. She was taller than the generality of women, possessing a fine, expressive, open countenance, blest with an eye beaming with benignity and love. And truly it can be said of her, in unison with her honored husband, that she was a philanthropist—a lover of humanity. Indeed, it may in truth be said of her, as Milton said of our mother Eve, "Grace was in all her steps, heaven in her eye, in all her gestures dignity and love."

She left five interesting daughters, the eldest named Jane, after Mr. Campbell's mother, who was married, in her sixteenth year, to Albert Gallatin Ewing, of Nashville, Tenn., during the winter previous to my marriage. Mr. Waterman, quite a celebrated Methodist preacher, performed the ceremony. They were married in what is called the "old parlor," the room her father was married in. They lived, at the time of her

death, on the McClure farm, a short distance from this homestead. She left three children—Margaret (now Mrs. J. H. Pendleton), Sarah (now Mrs. John Bush), and the youngest, a son, Henry. She lies entombed in the family cemetery, and near to her mother's grave. Jane was beautiful and lovely in character. Her eyes were like her father's, beaming with brightness and intelligence. She early had confessed her faith in her Saviour. She contracted a cold, and died of consumption, inheriting it constitutionally from her departed mother. Eliza Ann, the second daughter, was also most attractive in person and character, and became the wife of Dr. John C. Campbell, of the town of Wellsburg, West Virginia. She had one daughter, named Victoria H., who died before the mother, who also died of consumption, some two years after her marriage. Dear Eliza Ann was brought from the Doctor's residence, in Wellsburg, and interred in the cemetery at Bethany, beside her little daughter, Victoria Huntington—the middle name having been given as a part of my name. She died in faith and hope. Maria Louisa, the third daughter, living at the time of my marriage, was about 13 years of age. She was a very thoughtful child, mild and gentle, and grew to be a lovely Christian woman. She became the wife of Robert Y. Henly, who was the son of a very dear friend of her father, who resided in old Virginia, and had come to receive religious instruction under dear Mr. Campbell's teaching. The union was one of love, and proved a happy one. They resided, till her death, on an adjacent farm of her father's. She was the mother of

four children. Her babe died a short time before her. She left Thomas,* Caroline and Campbell. Campbell died of scarlet fever, a few months after his mother, she having died the 11th of September, 1841. She, with her two children, repose in the cemetery at Bethany. Brother Henly, after his wife's death, returned to eastern Virginia, where he still resides and preaches, and is greatly beloved by the brethren. Lavinia M. Campbell was the fourth daughter living at the time of my marriage. When a small child she was delicate, but at that time she was a sprightly, affectionate, and interesting girl, not quite grown, and inclined to be tall like her mother. I should have said, ere this, that they were all demonstrative in their love; how could it have been otherwise, when they saw the lovely grace of affectionate devotion daily exhibited by their parents. She, with her sister Maria and her younger sister, were sent to school at Pleasant Hill Seminary, where their two eldest sisters had attended when it was a high-school some time previous to this, having been presided over by their excellent Christian aunt, Mrs. Jane McKeaver. Lavinia, when arrived at womanhood, was, like her other sister, considered beautiful. She was graceful in her walk, as indeed were all, and needed not the graceless French accomplishment—of learning to dance. She was married to Prof. W. K. Pendle-

*Thomas married a young sister Bagley, and at his death left two children; one, Caroline, still lives with her father, and is a lovely Christian woman. Her father married a second time. I made the acquaintance of his excellent Christian wife when in company with my husband on a visit to old Virginia in 1855.

ton, and lived to be the mother of one daughter, Campbellina Pendleton, who is still the living representative of her dear mother. The mother faded and passed away like an early flower; she inherited the seeds of consumption, as did all her sisters. She, too, reposes in the Bethany cemetery. Her husband was devoted to her, as, indeed, were all the husbands of the beloved daughters; and while each husband lives, they can never be forgotten. Clarinda, the dear youngest, was just five years old when left motherless, but she was unusually wise for her years, and if she had been double that age, she could hardly have been more so.

But just here I feel inclined to diverge a little from my course, and give some interesting statements connected with the name given her by her mother, that of "Clarinda." After her father came to this country, and settled in Washington, Pennsylvania, he wrote for the paper of that city. It was called the "Washington Reporter." In the year 1810, Mr. Campbell wrote several essays for that paper over the signature "Clarinda." After his marriage Mrs. C. read and admired them, and thus, in honor of the early essays of her husband, named the daughter "Clarinda." These were criticisms, for and against "Old Maids," and were most amusing and entertaining, as I remember them.

But to return to lovely young Clarinda. She had grown to womanhood, and, some time after her sister's death, filled her place in the relationship of wife to her brother-in-law—a very natural thing, and not a word in the Scriptures can be found against it,

although the English law-makers, to this day, are trying to find cause against it; many of the lords and titled ladies of that country signing petitions for and against it; but it now appears that the opposition will be voted down, and, in their forced complacency, they will have to admit it as a legal right, that the living sister may take the place of the departed one.

Clarinda P. left one son, now grown to manhood, and happily married. She reposes with her sisters in Bethany Cemetery, all closely and lovingly connected in life, and not separated by death!

The five daughters of the first family were greatly admired. They had many hearts to pay homage to them. Their father was in the habit of taking them with him on his tours, as they severally grew up, and it is not a little strange to say that he was solicited at times to give permission to gentlemen, who had fallen in love with them, to address them, even before they had paid their addresses to the girls themselves.

Alas! how busy, meddling memory recalls the past! In all these various events I ever took an interest, and it was my sad privilege to be with them all in their sickness, and in death's trying hour. They were all Christians, and died in the faith and hope of a blessed resurrection from the dead.

And just here, while dwelling on the closing scenes of the loved ones committed to my care, I feel it to be a suitable time and place to connect with the sorrowful chain of events of the early departure of the loved ones referred to, that of the early death of my beloved first-born, whom I named after my revered

and loved predecessor, "Margaret Brown Campbell." She, too, I may truly say was richly endowed with grace of mind and person. She, was educated at Brother P. S. Fall's school, in Kentucky. A short time after graduating she was married to Mr. John O. Ewing, who was a nephew of Albert Gallatin Ewing, who had, as before mentioned, married Mr. Campbell's oldest daughter, Jane, who was named for Mr. C.'s mother. Thus the Ewing family, of Nashville, Tennessee, were doubly endeared to the Campbell family. John O. Ewing was a graduate of Bethany College, and married shortly after his graduation. He was devotedly attached to his wife, but death had set his seal upon her, and he was left to mourn her early departure. Margaret contracted a cold, and died of consumption. She was married only two years, and left an infant, who died of the inherited disease a short time after his young mother. They quietly repose in proximity to each other. Six of the married daughters sleep near to each other in Bethany cemetery, on the hill facing the old mansion.

The husband of my daughter became a member of the Christian church while at Bethany, and after her death he remained unmarried some five years. He returned to his native city to live, and married a Miss Bass, of Nashville, an estimable lady, by whom he had five children, and after a lingering illness died in 1867. While ill the dear one (whose memory is deeply cherished in my heart) expressed his hope in the resurrection from the dead, in a conversation with our venerable and beloved Brother P. S. Fall. He

was interred in the Nashville cemetery. His uncle, Albert G. Ewing, I should have mentioned, was a preacher of the ancient Gospel for many years. He married a second time, and lived to see those of his second family grown, and died at Eureka, Illinois.

CHAPTER II.

I HAVE yet to tell of the severe affliction in the drowning of my son Wickliffe, during his father's visit to England, Ireland and Scotland, in the year of 1847; and still to record the departure of my beloved and revered husband, whose absence is ever fresh and mourned by me, though I trust in submission to His will whose sovereign right it is to recall the breath he gives. But O. how present are all the dear ones to my thoughts and feelings, and how deeply do I feel their absence from the dear old mansion! I sometimes take consolation by appropriating the following sentiments contained in an extract from the poems of Dr. Young:

"I hear, or dream I hear, their distant strain,
Sweet to the soul, and tasting strong of Heaven,
Soft wafted on celestial Pity's plume,
Through the vast spaces of the universe,
To cheer me in this melancholy gloom.
Oh, when will Death (now stingless), like a friend,
Admit me to their choir? Oh, when will Death
This moldering old partition wall throw down—
Give beings, one in nature, one abode?
Oh, Death divine, that givest us to the skies!
Great future, glorious patron of the past
And present! when shall I thy shrine adore?
From Nature's continent, immensely wide,
Immensely blessed, this little isle of life,
This dark incarcerating colony
Divides us. Happy day that breaks our chain;

That manumits; that calls from exile home;
That leads to Nature's great metropolis,
And re-admits us, through the guardian hand
Of elder brothers, to our Father's throne;
Who hears our Advocate, and through his wounds,
Beholding man, allows that tender name.
'Tis this makes Christian triumph a command;
'Tis this makes joy a duty to be wise.
'Tis impious in a good man to be sad."

It is thus I daily live, in the consoling, transporting hope of ere long being united to all the beloved ones, and of beholding my Advocate and divine Redeemer in the land of light and glory. I am not—I cannot, therefore, be sad, amidst all my trials and bereavements; feeling, as I do, that the Omnipotent arm sustains and upholds me!

Dear Wickliffe, a lad beautiful in person, and lovely and interesting, both in mind and heart, was a child of great hope to father and mother, and gave promise, from his early piety, of being a bright and useful worker in the Lord's vineyard. So devoted, so consecrated was he to the reading and studying of the Bible that he carried it with him into the fields under his arm, and committed from its sacred pages daily, repeating the verses at night. It was the practice of both Wickliffe's father and his honored Grandfather, Thomas Campbell, to read in the morning at family worship two verses, turn about, and then to recite the portions of Scripture committed through the day.

Wickliffe was a remarkably polite, obedient and affectionate child—always serene, always happy; as I have said, his future life promised all that was good and noble. I ought to have thought, but did *not*, that it

was often such children the Lord, in his mercy, removes from the "evil to come." It was so in Wickliffe's case. The Lord had so ordered it in His wise Providence, Who sees and knows what is best for His children, both for those taken above, and those afflicted by their removal, who remain on earth. My dear husband was absent from home on his tour in Europe, in the year 1847; he had left the first of May and this was the 4th of September that the sad calamity took place. The child was in his eleventh year; sound in mind and body, and greatly beloved by all that knew him. But the Angel of Death snatched him away tenderly. He was in Buffalo Creek, bathing, on Saturday afternoon, about 4 o'clock. Two of his father's grandsons were bathing with him, Henry Ewing and Thomas Henly, who were students in Bethany College, They were all diving off a small skiff when Wickliffe disappeared and became bewildered under the apron of the mill-dam—for it was near the mill-dam and in sight of the house, and a short distance from it where he was drowned. He had asked his father's leave to bathe before he left home. His father told him not to do so during the dog-days, and so scrupulous was he to comply with his father's wishes that he would often say to me: "Mother when will the dog-days be over that I may go into the creek?" They were over, and he had been bathing. The alarm was given, but it was some time before he could be recovered. I was soon at the place. Many gathered around on the beautiful green banks of the Buffalo, near the spot where multitudes had been baptized, and the voice of exhortation, prayer and praise

had resounded often from bank to bank, and through the surrounding lofty hills.

But Oh! the scene that was then before me, (still vividly remembered) and which beggars description! the agony of that hour can never be forgotten while memory holds its seat; the idol of my heart lying lifeless, speechless before me! Many times since have I feelingly repeated the words of the good John Newton: "And soon or late, that heart must bleed, which, idols entertain."

Everything was done at the place to endeavor to resuscitate him. Mr. Pendleton bled him, and he bled freely, and was rolled on a barrel, and rubbed with brandy and wrapped in a blanket; besides many *strong men*, who were present, each blew successively into him, endeavoring to inflate his lungs, but all without avail.

He was then speedily brought round through the meadow to the house and laid upon a table. By this time Doctor Richardson had arrived with bellows to inflate the lungs, hot salt was applied to both of his sides until it raised large blisters; this was continued for some two or three hours: At last the Doctor remarked: "Sister Campbell I think it will be fruitless to try further means for his recovery." Then, for the first time, I burst into a flood of tears; not one had dropped all the time I was aiding in trying to restore him to life!

The foregoing is a meagre description of what took place, thirty-three years ago (the third of a century) the 4th of next month, September, 1880. But just here,

for the good of society, or any one who might happen to read this little history, I desire to state, that a few years after the drowning of Wickliffe I read an article upon drowning, and the importance of continuing to *use* all *means* for recovering the apparently lifeless person for many hours, and not to give up under less than eight hours; and it was also added that one sign was infallible that life was *not extinct* if a blister could be raised. It was an able dissertation on the subject by a writer in the city of New York.

But to return, for a brief space longer, to the history of the beloved and lovely son. He was committing to memory, when his father left home, the first chapter of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him not a single creature was made. In Him was life, and the life was the light of men. And the light shone in darkness, but the darkness received it not." The foregoing is John's preface, as given in the amended translation by Mr. Campbell, in "The New Testament translated from the original Greek, by Doctors George Campbell, (of Scotland), James Macknight, (also of Scotland), and Phillip Doddridge, (of England), which has often been called Campbell's Testament by opposers and the uninformed. Whereas, whatever emendations were made by Alexander Campbell were put in parentheses, that all readers might know. It is thought by many learned and excellent men to be the best translation in use. It was published in Pittsburgh, in 1839, and since then in Cin-

cinnati, by Bro. B. Franklin, but can now be purchased from the publisher of this work. But this is a digression from my brief history of Wickliffe. He continued to commit to memory the first five chapters of John. I then proposed to him the committing of the Book of Proverbs during his father's absence, and, in obedience to my wishes, he commenced and committed as far as the 12th or 14th chapters, besides having learned fifteen hymns; always repeating at night what had been committed during the day. His grandfather, Thomas Campbell, was then in vigorous health, and staying with us in Mr. Campbell's absence, and to him Wickliffe recited regularly. The hymn recited the night previous to his death, begins:

"Father of Mercies in thy Word,
What endless glory shines!
Forever be Thy name adored,
For these celestial lines!"

A day or two before his father left on his tour, I heard Wickliffe ask him to let him have out of his study, to read, a missionary work entitled, "Guttslaff's History of China," and it was among the other books that he was reading at the time he was called from earth to heaven! He, with his father's grandson, had, by leave granted them, gone to the book bindery and had a neat scrap book made. In Wickliffe's were found several beautiful pieces of poetry cut out of religious newspapers. I have the book only partly filled, to this day. It is a sweet memento of my angel boy, of whom not one trace of disobedience, nor an evil habit, is left inscribed on memory's page, or stored in my heart to keep it aching. Ah! he was a child far beyond his years, and soon ripened for a better land—as often,

very often did he sing the poem composed by Mrs. Hemans:

"I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! O, where is that radiant shore?" etc.

I give another incident of his life worthy of record. I think it occurred on his last birthday on earth. A school was kept in the old stone meeting-house, just across the creek from Bethany Mansion; he desired me to let him have a party on that day to entertain his schoolmates, but it was just on the eve of Bethany College Commencement (which for several years was kept on the 4th of July) and I was so busily engaged in making preparations for the occasion, that I was obliged to deny him the pleasure; however, I gave him money to purchase candies, etc., in place of the party. At a suitable hour on that day his schoolmates were invited to assemble in the beautiful green yard, and, arranged in a circle, he waited liberally upon them in such a manner that the event must be ever cherished in their memories! And it may be that some of them are living to this day, who will remember the happy little party of their school days when Wickliffe Campbell was one in their midst!

One very remarkable indication of his piety and good taste was afforded in the selection of a picture. It was at the time of the Mexican War, when captains, majors and generals were represented in great numbers, in colored pictures, for sale. I remember seeing among them Gen. Ringold, with others. Many were brought to a store in B——, and with them other pictures. One, especially, attracted dear Wickliffe's admiration. It

was not a general nor any of the warriors; but, would you think it, my little reader? It was a lovely picture of a little boy holding up his hands in prayer, and it was called "The Morning Prayer," as follows: "Defend us from all evil throughout this day." Thus Wickliffe gave decided proof of the feelings and admiration of his heart for heavenly things, even in the little child's prayer, above glittering soldiers and generals. He had been taught by father and mother that the religion of Jesus was a religion of *love*, and good will to man, and not of war and hate!

I ought to have stated a remark of his, when speaking of his bathing with the grandsons of his father. Henry had just been baptized a short time before returning to College. At the creek Wickliffe spoke of it to his companions, both older than himself, and said: "I intend to be baptized when I am a little older." but for myself, when I heard of the saying, I could but exclaim, O the Lord baptized him at his death!! Of course it was a wild imagination. Neither his father nor myself ever urged our children to take this important step, but hoped they would be led to obedience as they learned the commands of their Saviour. All three of the youths, that were in bathing at that time, are now sleeping in the dust—the two older were both members of the Church.

One very remarkable selection I found in Wickliffe's scrap book I have reserved till the last, and shall, after giving it, (which almost looked prophetic) and an extract from a letter written by his father on his return from England, perhaps with one or more precious

references, bring my child's biography to a close. The lines I found on the top of a blank page in his scrap book. They were printed, and must have been cut out of a paper, and were as follows: "Hope then mother! hope in sadness; cheer thy drooping spirits up, sorrow soon will turn to gladness, cheer up mother; cheer *thee up*."

It was long before I could feel my "sorrow turn to gladness," but God in His tender mercy has healed my grief, and now causes me to rejoice in the prospect of ere long meeting and greeting him with all the other loved ones, on the other side of death's cold river!

Dear Mr. Campbell, after his return home, told me of the dark, troubled night he had the Saturday night of Wickliffe's death. He stated at the breakfast table the next morning that he had been greatly troubled in his sleep,and that he was conscious that something *sad* had happened at home. The very first letter written by Brother Patton, from Glasgow, with whom he was sojourning, referred to the remark Mr. C. made at the breakfast about home matters. It was not definable, but it imparted gloom and sorrow. It is spoken of in the Memoirs of Mr. Campbell, by Dr. R. Richardson. Ah! Solomon says in one of his Proverbs, "That even a child is known by his doings, whether his work be pure, and whether it be right."—Proverbs xx., 11.

Whether I am considered a believer in dreams or not, I will here relate one that my dear husband thought a significant one, as I do to this day, although, it was dreamed many years ago, and some time after Wickliffe's sudden death. I thought he returned from

the grave, and in his full natural size and usual dress—still I knew it was his spiritual appearance; he was sitting on my lap or leaning on my arm and looking up into my face. I very earnestly and impressively asked *him:* "Wickliffe in what way were you drowned?" Without replying a word, he took my right hand and laid my fore-finger upon my lip, most tenderly, indicating silence, as much as to say that was not to be known! Such I interpreted the dream; he soon after disappeared.

In my full *heart* and active memory of the past, (for it is from memory I write) I had forgotten to mention one important item,when speaking of Wickliffe having committed the Proverbs, I intended to have added for the sake of my grandchildren, or any youth who may happen to read this sketch. It was this: I have often heard dear Mr. Campbell say that every youth ought early to be taught to commit the Proverbs to memory. It was this earnest advice of Mr. C., that caused me to give Wickliffe the Proverbs to commit when I did. They would prove a good guide to every young person through life, and would prevent them from getting into trouble, by teaching them "not to intermeddle with what did not belong to them," and a safe guide to their feet. Mr. Campbell's father had him commit them all when quite young! I trust it will be an incentive for my young grandchildren to commit them on reading their grandfather's course and the example of Wickliffe.

But now for the promised extract from Wickliffe's father about him, in connection with what I have written:

"BETHANY, VIRGINIA, NOV. 25, 1847.

"BROTHER WALLIS, MY VERY DEAR SIR:

"Having written you from Halifax, and having on my arrival at Boston received the melancholy intelligence of the death of my son Wickliffe, and on arriving at home found my wife greatly afflicted and disconsolate, I could not bring myself to write to any one for some time; and when preparing to write, I was, according to my custom, counting on the 19th day instead of the 16th day of the month, for the regular steamers, and in this way I could not write by the proper mail. Meantime, I have but little to communicate to you and Sister Wallis, that can be interesting, except that which concerns myself and family, in which I know you take great interest. You have, no doubt, seen an account of the great loss we have sustained in the death of a very amiable and promising son, who was unexpectedly snatched from us in an hour, and in a manner the least of all to be expected. To me, indeed to us all, it has been a most afflictive, as well as a most mysterious Providence. Although inured to afflictions, with loss of many children, on all former occasions our minds were gradually prepared for it, by the slow and doubtful advances of a lingering decline. But in this case we were taken by surprise. A son, too, who gave much promise, and on whom clustered many a hope of future usefulness—greatly devoted to his Bible, pious and most exemplary in his behavior, fond of learning and of books, we had nothing to fear, but everything to hope from him. No youth of ten years could have been more universally admired and beloved by all who

knew him than he. This made the bereavement the more distressing and afflictive. His mother's heart was bound up in him, and he was, as I often said to her, 'like her shadow,' always by her side. To her, then it was a sad bereavement, an almost insupportable shock, too much for flesh and blood. She is, indeed, but very gradually recovering from it, and I fear will not for some time become her former self. It is in this case peculiarly hard to say, 'the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' But, indeed, there are but few of us that can feel that our children, and all else we call our own, belong to Heaven's Great Lord. Still we must, and do endeavor to acquiesce in this affliction, believing that the Lord has done it for some wise and kind, though to us mysterious, purpose. But I must refer you to the December number of the Millennial Harbinger for a fuller account of this painful matter, and our reflections upon it. It will, I trust, not be without a blessing to us all, in weaning our affections off things seen and mortal, and in placing them on things unseen and immortal."

One cause of my dwelling upon the life of dear Wickliffe to the extent I have, is that I feel that, in a measure, I have fulfilled a desire of his dear father, who at sundry times expressed a wish that I should write a tract for the Sunday School, containing a history of his beloved son. But my *heart* and *pen* shrank from the painful task of recording the sad event of his death. My dear husband, with a sympathising heart often followed me in the grey of the evening, in the

solemn twilight hour, to the cemetery, when he would say: "My dear wife they are not here, they are not here;" then taking me gently by the arm, would lead me to the house. Never did one unkind or impatient word escape his lips during these days and months of trial. I think of him now, with love and admiration, that such was his course, although many long years have faded away.

Oh! thanks be unto the Lord, who has brought me through so many trials of parting with loved ones, and has reconciled my heart to their absence, so that I now rather rejoice in the prospect of soon meeting them on the celestial shores, where there will be no more parting nor weeping. Ah! how many have been gathered upon the precious hill since I became an inmate of Bethany Mansion. At that time only my revered predecessor, with two or three infant children, were the sleeping *occupants*. Now six lovely married daughters repose there. Thomas and Jane Campbell (the father and mother of Alexander Campbell) and four sisters and two brothers of Alexander Campbell are sleeping there; they were all that came from Ireland with Mr. Campbell; none of them were married when they came; their brother, Alexander, taking charge of his mother and them, bringing them to this country. Their father, by the advice of physicians, preceded them some two years to America, in quest of health, being at that time spare and delicate; he afterwards became somewhat corpulent and lived to be ninety-one years of age lacking a few days. Also, John Brown, (the father of Mrs. Margaret Campbell,) and

mother Brown repose within its walls. My mother, Mrs. Bakewell, who died with us, sleeps there also. My father, Samuel R. Bakewell, died in England, in 1836, having gone there on business; he was buried in the same cemetery with several of his brothers. Mr. Campbell visited his tomb in 1847 when he was in England.

CHAPTER III.

THE several names of Mr. Campbell's brothers and sisters are as follows: His eldest sister, Dorothea Bryant, wife of Joseph Bryant; his second sister, Nancy Chapman, was the wife of Andrew Chapman; his third sister, Jane McKeaver, wife of Matthew McKeaver; his fourth and youngest sister, Allecia Clapp, wife of Matthew Clapp; his brother Thomas and his brother Dr. Archibald W. Campbell, who died lately, and his wife who was a sister to Matthew Clapp, all repose there. Dr. A. W. C. was greatly beloved by his brother Alexander, and was a most excellent christian gentleman. A host of other relatives are congregated there that will share in the blessed resurrection I trust, unto eternal life. The father and mother of James A. Campbell, who lived many years in Bethany, his christian wife with two children, one a name-sake of mine, (Selina) are there, with two of his unmarried sisters, Mary and Jennie, both of whom died in faith. Oh,how many precious associations in memory of loved ones gone! Doctor Richardson, the author of Mr. Campbell's Memoirs, slumbers quietly in proximity to those dear to him as friends, and to whom he was dear. Dr. Richardson was a pupil of Thomas Campbell, (Alexander's father) when he taught school in Pittsburgh many years ago.

Never were more *truthful*, *faithful* Memoirs penned or traced by mortal hands, than those put on record by the beautiful writer, and truly interesting chronicler, Dr. Robert Richardson. The work will live, and be read with interest and admiration when this generation shall have passed away. Brother C. L. Loos, interred his aged mother there, and has a lot containing some three precious children. Also, several other dear friends too numerous to mention, rest there. Dear Mr. Campbell desired it to be used for his friends, and the Professors of Bethany College, with students who might die here, and whom their friends might desire to have buried here. Mr. Campbell had it surveyed and deeded to the Board of Trustees not long before his decease. So that, although a country graveyard, it will be secure from change or neglect while Bethany College remains. But a still more permanent tenure is given to it by a magnificent stone wall that surrounds it. My eldest son, Alexander, according to the wish of his father, expressed in his last will, "that a permanent wall was to enclose it of stone," was most energetic and faithful in carrying out the wish of his father. In the third or fourth year after his father's decease it was finished. It is said to be the finest and most substantial wall of the kind to be seen far or near. It is built of large, dressed stone, and is seven feet high, three feet below the surface of the ground, and four feet above. It is beyond the power of frost to injure the foundation. The magnificent stone of which it was built had been used by an enterprising person, some four miles below Beth-

any, on Buffalo Creek, for a mill house. But the mill having been burnt, this had fallen out of use, so that it was purchased at a reasonable price, and the work of hauling it was much less in cost and time, than the quarrying out of the rock would have been. And thus the wall was built speedily. It takes in an acre of ground. It has no iron gate for an entrance, but steps of stone on either side.

And here I wish to refer to the monument, erected on this consecrated spot to the memory of Alexander Campbell, and give a description of it. Ah! has he not built a monument to his name that will be more lasting than brass or marble, by his manifold works, while living in his consecration to the good of humanity, and to the glory of God!

But it is only natural that we should love to mark the spot where beloved ones lie entombed. The grave-yard selected by Mr. Campbell on the death of his first child is situated on rising ground, facing the old mansion, and has ever been admired, by friends and visitors, as a fitting spot for the interment of the dead. Mr. Robert Owen, when he visited Mr. Campbell (now more than fifty years ago) in order to make arrangements for the debate they were to have the ensuing Spring, on the claims of Christianity (Mr. Owen opposing it), was an enthusiastic admirer of the selected spot for burial, and on walking with Mr. Campbell to the brow of the hill that overlooked the beautiful winding Buffalo creek and a little beyond, where the village of Bethany was afterward laid out by Mr. Campbell, remarked that he "had not seen a

more beautiful place in his travels in this country or Scotland."

The foundation stone of the monument is of granite, and weighed four thousand pounds. The upper structure is pure Italian marble, and square, with an arch on each side. Its cupola or top is not very high, but imposing, and not like many lofty monuments, it will not bend over by the force of storms or tempests. A fit emblem of him whose memory it perpetuates. He, through the power of God's Truth, the Word of Life, remained upright during a long life, much of it spent in storms of persecution, never bending from one side to the other, nor wavering in his faith; and blessed be God, he sailed peacefully and happily into the harbor of eternal bliss and blessedness! The monument stands opposite the grave, with a narrow walk between. At the head and foot of the grave may be seen a low marble stone, with "Alexander Campbell" inscribed on it. On the side arch next to the grave are to be seen a representation of two Bibles—one large and closed—the other open and resting on the closed one—with the following quotation from Holy Writ:

"1 John, v. chap., 12th verse:
He that hath the Son hath life."

Then follows:

"In Memoriam.
ALEXANDER CAMPBELL,
Defender of the faith,
Once delivered to the Saints,

Founder Of
Bethany College,
Who being dead yet speaketh
by his numerous writings
and holy example.
Born in the county of Antrim, Ireland,
Sept. 12th, 1788,
Died at Bethany, Va.,
March 4th, 1866."

On the other side of the monument are the following inscriptions:

In a half circle: "MARGARET CAMPBELL,
Wife of Alexander Campbell,
Died Oct. 22d, 1827,
In the 37th year of her age."

Just below is the following inscription:

SELINA H. CAMPBELL,
wife of
ALEXANDER CAMPBELL,
Born
In Litchfield, England,
Nov. 12th, 1802.

The following is the inscription on Wickliffe's tombstone:

"In Memory of Wickliffe Ewing Campbell,
Son of Alexander & Selina H. Campbell,
Born June 24th, 1837,
Was drowned Sept. 4th, 1847, in his 11th year.
Beautiful in person, in mind and manners; pious and

intelligent in the Sacred Scriptures; admired and beloved by all his acquaintance. Peculiarly dear to his parents and relatives, as if destined for a higher sphere than earth. It pleased the Lord in His inscrutable providence to take him suddenly to himself."

"Blest be the bark that wafts us to the shore
Whence death-divided friends shall part no more,
To join thee there, here with thy dust repose
Is all the hope, thy hapless mother knows."

The above was written by Wickliffe's father.

"In
Memory of
MARGARET CAMPBELL,
Wife of
Alexander Campbell,
Who was born January 29th, 1791,
And died October 22d, A. D., 1827,
Aged 36 years, 9 months and 23 days.

She was in truth a good wife, a tender mother, a faithful and affectionate friend. She lived the life of a Christian, and died in the full hope of a blessed resurrection unto eternal life. The last lines she had sung declared her views and feelings in the prospect of death and the grave."

"No terror the prospect begets,
I am not mortality's slave:
The sunbeam of life as it sets,
Paints a rainbow of peace on the grave."

The foregoing inscription is well chiselled on a plain,

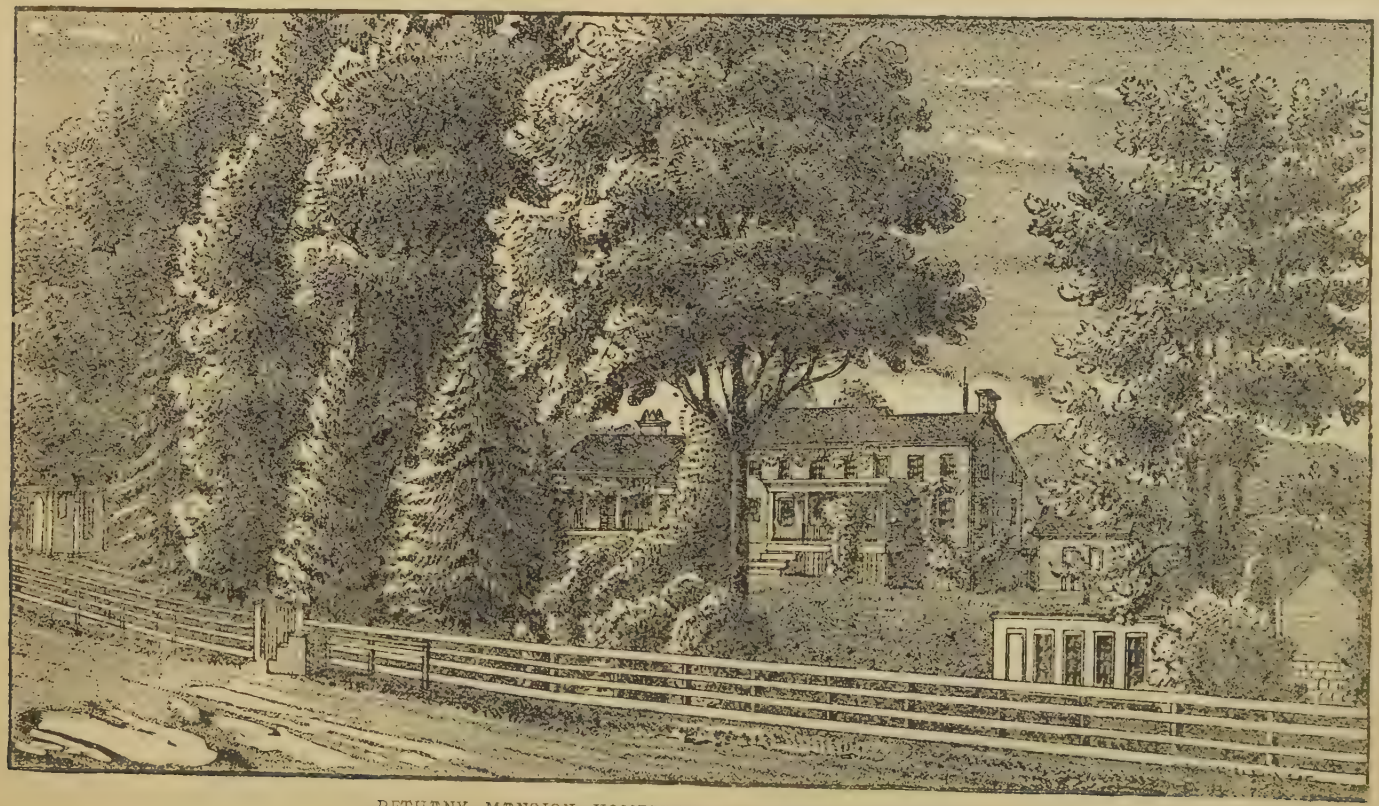
upright, brown-stone, quite legible, not being overgrown with moss, although put there over fifty years ago. A truthful record to the memory of the beloved one.

Many, many are the precious inscriptions to the memory of loved ones, which may be read on the marble slabs, inscribed by the devoted husbands to their youthful wives, spoken of heretofore.

CHAPTER IV.

AND now, having thus diverged so far from my original purpose—that only of giving the daily home life of dear Mr. Campbell—by placing before my readers the brief histories I have been constrained to think were so intimately connected in interest with his, I still feel inclined to proceed a little further in giving what I think will interest the friends of dear Mr. Campbell, and his dear grandchildren in after life, who may happen to be scattered in various parts. It is the history of the Old Homestead, in which I am now residing, and in which their grandfather was first married, just seventy years ago the 11th of March next, 1881. There are many historic memories connected

with it besides the lovely, magnificent evergreens planted in the yard, by his own hands; also his study, at the head of the yard, from which so much has emanated in his manifold writings to enlighten the world. The first part of the dear old homestead was built between eighty and ninety years ago, by Mr. Brown, the father of the first Mrs. Campbell. It is three stories high, having a stone wall basement, a large, old-fashioned kitchen, with a room and cellar adjoining, with a large parlor and two bed-rooms above; the back north side of the house is sloping and wide, then again rooms and garret up-stairs. A porch was attached to the upper side of the house, where the hall is now; that connects a building above. I have often seen dear Mr. Campbell show to friends the wrought nails with which the house was built, before there were any cut nails to be had in the country. It was painted red, and was considered quite a stylish house, in the country, in those days. The large, old-fashioned parlor of this part of the house was wainscoated and painted white; the cornice round the room, also the panel-work, below the sur-base, with the mantel-piece, were painted a sky-blue, which, at first, must have given a cheerful appearance; but, from age, having faded, I had, in place of the blue, a dark oak color. The floors are oaken. The timbers are immense, and will be more durable than other portions of the adjoining buildings, that have been added since. Dear Mr. Campbell was skillful in planning. When he thought of keeping Buffalo Seminary, he built a large dining-room just below, and attached to the one spoken of



BETHANY MANSION—HOMESTEAD OF ALEXANDER CAMPBELL

with a bed-room above. He taught some two years in the old parlor, while he erected a large building (still adding more to the old one) on the upper side of the house. A large hall passed between, and an immense room joining it. Mr. Campbell had that part framed in Pittsburg, brought down the Ohio River, and put up by carpenters here, workmen being scarce in those days. That portion of the house was dedicated as Buffalo Seminary, and the corner-stone laid by the then attending students, with all due ceremony, many spectators attending from towns and villages. A Bible and coins were put under the prominent corner-stone of the building. Just over that corner now stands the tall, old-fashioned family clock, that requires to be wound up every eighth day. It looks at you with its moon-faced ornament, while ticking away the time with as much correctness as it did some sixty-five years ago. After Mr. Campbell discontinued keeping Buffalo Seminary, the large room was divided by a wall. The front room, in which the clock stands, is the room in which the spirit of Alexander Campbell took its flight, on the night of the Lord's day, March 4th, 1866, while the clock was near about striking the solemn midnight hour. In the afternoon of that day, while the bright sun streamed through the window upon him, he turned and looked at friends that stood around his bed, and with an earnest and emphatic voice, repeated those beautiful sayings from the prophet Malachi: "But unto you, that fear my name, shall the Sun of Righteousness arise with healing in his wings." He was calm and self-possessed until a short

time before his departure, when he appeared to sink into unconsciousness.

I have been thus somewhat minute in my description of Buffalo Seminary, as I have lately been inquired of as to where it was situated, etc., etc. In a late issue of the Wheeling *Intelligencer* a letter appeared from one of the students, asking for information in regard to those of them who may be still living. He announced that he was one of them in the year 1820. He is the son of Dr. Joseph Doddridge, who was brother to the eminent lawyer of Wellsburg, Va. Dr. D. also published notes on Western Virginia. He was invited to attend the public examinations of Buffalo Seminary, and on one occasion he delivered an address to the students in a large, new barn, some little distance above the Old Homestead, before the Seminary was built. At one of the public exhibitions Mr. Campbell had a platform erected over the creek, under the clustering grape-vines, and many speeches were made. Many young ladies and gentlemen from towns and villages attended these interesting occasions. The writer of these notes, though young, was more than once in attendance with the young ladies and gentlemen from Wellsburg, the place of her residence from her early days. Several of the young gentlemen who were educated here are still living—Dr. Joseph Parkinson, Daniel Edgington, Hanson Rose, and Joseph G. Doddridge, of Chicago, who made the late inquiry. I presume that some of the Woods and Steenrods are also living. The name of Stackhouse (of Pittsburg), having been cut on a pane of glass, remains until this

day. Buffalo Seminary was kept in full activity by Mr. Campbell seven years. He used to say that he was like the bees—as they increased in numbers, so their hives had to be increased; and, as his family became larger, it was necessary to add to the house. Some forty-six years since, he built an adjoining house connected with the seminary department, and that is connected by a portion of brick, all the rest being frame. It is one story high. The summer or upper parlor, as we used to call it, is twelve feet high, with two bed-rooms back of it. It was specially used for the entertainment of our guests, and was styled, accidentally, the "Stranger's Hall." It took its name from the following incident: An elderly neighbor, living above us on the creek, as she was passing one day, called to me in the yard, asking me to give her some of the "seeds of those beautiful flowers"—pointing to them—those growing by the "Stranger's Hall." It was the first time I had heard it so called. I came and told the family of the name given to the new house. The flowers were dahlias, growing each side of the porch. It is old, now, and the foundation of the porch and pillars are giving away, and must be removed, though the house itself is in good repair. Mr. Campbell had it papered with paper representing the island of Calypso. Not a vestige of any building is left on the place that was here when Mr. Campbell was first married, seventy years ago the 12th of March, 1881, save the old part of the house first described. Taking garrets and kitchens, with pantries and cellars, into the number, and bath-room,

they number over a quarter of a hundred; and old as all are, and antiquated, they would not be exchanged by me for one of the palaces on the Hudson, so many historic and treasured associations are imprinted on my memory that endears all, and will survive while memory holds her seat. I had a kind of superstitious feeling about the dear old home, and persuaded my husband never to have it insured; and it never was until after Mr. Campbell's death. God has always watched over it for good. When at home and abroad, I trusted him for the future.

The majestic evergreens stand in the yard (some in front of the house), between the mansion and the study. It was built when the first college was erected, forty-two years ago. I should have mentioned, ere this, that Mr. Campbell built a study the year after our marriage, across the road at the side of the apple orchard. A serpentine walk was made through the yard, and a gate on this side, and one on the opposite of the road, led to the neat little brick study, where dear Mr. Campbell, when at home, resorted at early morn to write. Rising at four o'clock, he would repair to the quiet spot, and return before breakfast with several written pages to read to me. Such was his unfailing habit for years. After the new study was built in the yard, dear old father Campbell, Mr. Campbell's father, occupied it for some time. It was afterwards taken down.

But to return to the evergreens. Still waving in the gentle breeze, I imagine they sing a requiem for the precious dead! They consist of the Norway fir-

hemlock and the large white pine; the balm of Gilead also were amongst them, but they died years ago. The lofty Scotch larch raise their heads amongst them, and drop their foliage in the fall. But they are beautiful, and were a favorite tree of Sir Walter Scott, who was fond of trees, and it is said he used to say to the Ettrick Shepherd, "Aye, be sticking down a tree, mon!" Dear Mr. Campbell was fond of trees and shrubbery. These came from Philadelphia, long before the railroad could bring them. They came by the canal, and only arrived a day or two before his departure on a tour to New York, in 1836. They had been a long time on the road, and he feared they would not live. But they were so well wrapped in moss, well wetted, that they all lived. Mr. Campbell helped to plant them all with his own hands, having a man to dig, while he placed all the roots, and gave directions. I had the pleasure of attending them and seeing them well watered, during the months he was absent on his New York tour.

Brother T. Fanning, of Nashville, and Brother John Taffe, accompanied him on the aforesaid tour. The history of their travels is recorded in the pages of the *Millennial Harbinger* of that year.

I should have mentioned that some of the evergreens are nearly one hundred feet high, and still in fine vigor. Within the yard, along the fence, is a pleasant little walk, shaded by large Ailantus, or the "tree of heaven." It lies on the road to the winding Buffalo Creek. At the end of the walk was a beautiful little arbor, covered with Virginia creeper and woodbine.

It was called "The Lovers' Retreat," and in it many an impressive sigh was breathed that betokened more than words. Near to the arbor stood a lofty linden tree— greatly admired by Mr. Campbell. Around its base a seat encircled it; all of which gave enchantment to the spot, of which now only wrecks are left.

In regard to the large barn referred to it was nearly new when I was married, and stood on this side of the road, not far above where the brick study now stands, at the head of the yard. Mr. Campbell, wishing to remove it, had it taken down and laid in order, so as to have it raised on the opposite side of the road, not a great distance. On his being obliged to leave home for some time on one of his tours, he desired me to have invitations given to our neighbors, in order to have it raised. Of course a big dinner was to be prepared for the occasion. In due time all was in readiness. Some fifty had been invited to come and aid in the barn's erection. I selected a person on the farm—or rather, he was working in the printing office —as superintendent of the day. Some fifty being in attendance, the barn was raised without the least trouble. And I am pleased to remember that the old-fashioned dinner of fifty years ago was enjoyed by our kind neighbors. Blue and gray sets of table-ware were in fashion then; the white stone China was not then introduced. Large dishes, plates, and coffee-cups were all the style at that time, but now rarely one of them can be seen. A pig, roasted, placed on a large dish, with an apple in his mouth, ready to run away, or disappear,with stuffed chicken, stewed chicken, chicken

pie, with custards, apple pie, and plenty of coffee, was the antiquated style of fifty years ago. Dear Mr. Campbell returned, and was pleased with all the proceedings.

I wish now to notice the last little brick study Mr. Campbell built. It stands at the head of the large yard, above the evergreens, and faces towards Bethany and Bethany College. It was built at the time the first college was erected, forty-one years ago. Its shape at first was Hexagonal, with a beautiful raised sky-light, the same form, at the top. It was painted straw-color, having no windows at the sides, only imitations of them. There are two narrow ones beside the door, one on each side. Some time after Mr. C. enlarged it, by building an addition to it at the back part, having a comfortable fire-place. It was formerly heated by an air-tight stove. On four sides large glass sliding doors were placed to protect the books from dust. They reached to the ceiling. The ceiling being concave, gave light to the room. The sky-light afforded light at early dawn, and also late at eve. The shelves held several hundreds of volumes. On the lower shelves, without doors, the large volumes were placed, consisting of ancient church history—Eusebius, Calmet, and the other early fathers, etc., etc. These were among the books Mr. Campbell saved, almost at the risk of his life, when he was shipwrecked. He stood and cut open the hogshead in which they were packed, throwing them up on deck, and had them carried to shore, afterwards drying them upon lines. They were somewhat sea-marked, but not

enough to injure the print. They, with some eight hundred volumes or more, were donated to the college library. They escaped being burned, and can be seen in some two or three large oaken book-cases, well secured, in the room of the board of trustees. Mr. Campbell desired in his will that myself and the family should have the privilege of selecting some of the modern works, such as could be purchased; which we did, for precious keepsakes. Mr. C. gave two sets of the *Millennial Harbinger* to the college library; I gave two sets to the Adelphian Society, all of which were burned, one in the old college, and the other in the late fire that consumed the society rooms. Often, to the study spoken of, dear Mr. Campbell would repair after family worship in the evening, and remain hard at work till midnight. When I would go up and inquire of him if he did not think it time to give up the labors of the day, he would, perhaps, finish a sentence, then cheerfully cover up the fire, roll up a newspaper, making a flambeau of it, hold it in his right hand, kindly locking his left in my right arm, and walk in the most cheerful, happy manner imaginable, down to the house. We would be well lighted till we put our feet upon the porch.

Last spring—in 1880—as I stood on the front porch with my daughter-in-law, Mrs. Mary Ann Campbell, and an old friend, during the severest storm of the season, she suddenly exclaimed: "Oh Mother, there goes father's skylight off the study?" It was raised up by the strength of the wind some distance, then dashed down and shivered to pieces, part lying on the roof, and part

hanging within. A pane or two of glass had fallen out of it a short time before, and the wind, penetrating into the room, caused it thus to be broken, frame and all, past repairing. However, I had workmen soon to replace a sky-light (not of the same form), with other repairs, and it is now in good condition, and often visited by friends of the good man who occupied it for so many years, in disseminating, by pen and paper, that which emanated from his mind and heart; that which will, I trust, bless the world of humanity down to its latest period. One of Mr. Campbell's writing-chairs, fashioned with a circular table attached to it for writing upon, was in the house during Mr. Campbell's life-time, and it must now be more than sixty years since it was made. It certainly is the style of chair to write in, that cannot be surpassed. I kept it, for five consecutive summers after his death, sitting beside his grave. Brother J. F. Rowe wrote a beautiful article in it during one of our college commencements. But, fearing it would fall into decay, I fitted it up and wrote a brief history of it, and in the seventh year after the departure of dear Mr. Campbell, I had it placed in the museum of the college for safe keeping, and as a memento of him who so long had occupied it.

Another chair, that he used for some fifteen or twenty years, still stands in the study, a precious relic of the absent one—from earth.

His old-fashioned, large silver watch, the first one he owned, when a youth of sixteen, I deposited there at the same time, also, with a brief history of it. It

kept time for him when he taught a select number of young ladies in the city of Newry, Ireland, when a young man; and also, after coming to this country, while teaching Buffalo Seminary.

After having given a brief account of Mr. Campbell's work in teaching and carrying on Buffalo Seminary, now more than sixty years ago, I may here refer to him as the founder of Bethany College, more than forty years ago. Many of the youth, even of this generation, are entirely unacquainted with the superiority and importance of the teaching and training in Bethany College over all other colleges, both in the Old World and in America, however old or well patronized they may be either by pupils or wealth, inasmuch as Bethany College had the Bible introduced into it by its founder, as a text-book (the only book of all the libraries of earth that can teach man his origin and his final destiny, and life-work), and its divine lessons have not proved a failure in the past forty years, nor ever will, should Bethany College stand for centuries, provided the Bible be kept before the minds and hearts of its students, accompanied with solemn prayer and worship to the Almighty Ruler of heaven and earth.

Many noble and good men have gone out from her walls to proclaim the blessed Gospel as taught by the Saviour and his apostles, over this land; and a few have visited Europe, as ambassadors for the truth.

This first college building was superintended in its construction by Mr. Campbell, and thousands of our brotherhood came up nobly to his aid by their liberal

donations. It was about two years from the commencement until it was occupied by students. It remained in active operation until the night of the 10th of December, 1857, when it, with all its libraries and apparatus, was burned down. It is not known to this day for a certainty, how the conflagration was caused. There were conjectures that it might have possibly occurred in one of the professors' rooms. there having been some chemical experiments made that might have brought it to pass. But the studies were pursued by the classes, in the inn, near by, various rooms being appropriated for that purpose. It was said that such was the interest felt by our dear, good brother, R. Milligan (now absent from earth), at that time professor in the college, that he planned, on the way to the fire, to continue the instruction of the college classes, as mentioned, by occupying the rooms in the large inn.

Of course the event spread a sad gloom over all at Bethany, and, indeed, amongst the friends of Bethany College over the whole country. However, it was not long until Mr. Campbell, with his usual energy, rallied, and, accompanied by Mr. Pendleton, set out on a tour to solicit subscriptions and make collections for rebuilding a new edifice. On many of the excursions the writer accompanied them, and it is cause for congratulation to all of the friends of this grand religious institution, that such were heaven's blessings, and so liberal had been the response to the calls for the reconstruction of Bethany College, that by the last day of May all was in readiness for laying the "corner-

stone," which was quite an imposing and interesting ceremony.

And now, for the benefit of the young and rising generation, I shall transcribe the entire address of dear Mr. Campbell on that occasion—the laying of the second building's corner-stone. It was published at the time in the *Millennial Harbinger* of July, 1858, and later in the volume of "Popular Lectures and Addresses," by A. Campbell.

Address:

THE CORNER STONE OF BETHANY COLLEGE.

Delivered May 31st, 1858.

Circles have their centres, squares their rectangles, and all terrestrial edifices their corner-stones. These should always rest upon the solid earth. The solid earth itself rests upon the heavens, and the heavens rest upon the omnipotent will of God. Such is the splendid architecture of the present domicile of man. A practical recognition of these facts is honorable to man, to educated reason, and to the wisdom, power, and goodness of God, himself the supreme projector and architect of the universe. He "weighed the mountains in scales, he placed the hills in a balance." He measured the waters of oceans and seas, of lakes and rivers, in the hollow of his hand. He gave to these oceans and seas, to these lakes and rivers, limits and boundaries which they cannot pass; a decree that their waters shall not cover the earth.

BETHANY COLLEGE.

A man of good sense, of well developed mind, who is always a Christian, recognizes the hand of God, the power, wisdom and goodness of God, in every work of his hand. He recognizes the Bible as the book of divine wisdom, the oracle of God, the volume of human redemption, the charter of a future and an eternal life to man. He, therefore, delights to honor it, to build all his hopes of an eternal future upon it, and to regard and venerate it as the star of his own eternal destiny in this magnificent creation.

While a rock is the only reliable basis of terrestrial edifices, the Rock of Ages is the sub-basis of the entire empire of the universe.

All that we truthfully and satisfactorily know of our origin, our destiny, and our eternal relations to the whole creation, is contained in the holy Bible. It is, indeed, the true philosophy of divinity and the true science of humanity.

Bethany College—not the edifice so called, but the institution of which it is the domicile—was the first college in the Union, and the first known to any history accessible to us, that was founded upon the holy Bible, as an every-day lecture and an every-day study —as the only safe and authoritative text-book of humanity, theology and Christology, of world or worlds that preceded this, or that shall succeed it.

From the origin of Bethany College, on the first Monday of November, 1841, till this day, a period of over sixteen years, there has been a Bible study and a Bible lecture for every college day in the college year. The Bible is read, as it was written, in chronological

order, and a lecture on every reading is delivered, exegetical of its facts and documents—historical, chronological, geographical, whether they be natural, moral or religious, in reference to the past, the present and the future of man. Theories, speculations, sometimes called doctrines, faith, orthodoxy, heterodoxy, come not within the legitimate area of collegiate literary, moral or Christian education.

In Natural Science we have the facts of nature as its appropriate area of observation, comparison and deduction.

In Intellectual Science we have the powers, facts and acts of the human understanding—the powers of perception, reflection, comparison, deduction, abstraction, imagination, ratiocination and generalization,

In Moral Science we have conscience, or the moral sense of personal and social right and wrong; moral law, moral obligation, rewards and punishments, etc.

In Religion—or in Christianity, we have a divine remedial interposition, a mediatorial institution, a prophet, priest and king, invested with all divinity and humanity in one personality, himself the altar, the sacrifice and the priest; all forms of majesty, honor and glory culminating in him, "the Alpha and Omega" of all legislation and interpretation, of all judicial and executive authority.

Such is Christianity, scientifically conceived and exhibited in the Christian or remedial institution. But Christianity, if rightly enjoyed, is a new and a spiritual life; a life of communion and fellowship with God through Christ, in our hearts the hope of Glory.

Such, therefore, being the premises of all social institutions connected with the social system called the state, the nation, the empire, the world, unless based on these premises and conducted in harmony with them, no system of education is rational, scientific, philanthropic, or adequately adapted to the real condition and cravings of our common humanity.

Education is, therefore, a theme of the first importance, possessing paramount claims on the patriot, the philanthropist, the philosopher and the Christian. It comprehends in its premises the development of Creator and creature, heaven and earth, time and eternity, in full and perfect adaptation to the wants and capabilities of man.

Lamentably true it is that few—comparatively very few—have the capacity, the patience, the perseverance, the taste and the means adequate to its acquisition and consummation; and equally to be regretted is the fact that larger and more liberal provisions are not made for its extension and perfection, both by the state and the Church, as to both it is the greatest known or conceivable auxiliary.

There are no people in the civilized world, known to us, who have indicated a higher estimation of the value and importance of education, in its fullest latitude and longitude, in its height and in its depth, in its length and in its breadth, than the citizens of these United States of North America. We have more schools and academies, male and female, more colleges and universities, of all growths and varieties, than are possessed and sustained by the same

amount of population under any one government, whether national or imperial, aristocratical or monarchical. We have more graduates in languages, sciences, arts and professions, annually issuing from our numerous literary and scientific institutions, our medical, theological, and legal schools and colleges, than can be shown by any people on the civilized globe, of the same number, means and facilities.

We have, indeed, too many colleges and universities; too many institutions so called, in all the religious denominations of our country. And we, as a Christian people, have, in one sense, already outgrown ourselves, as well as outgrown other denominations of religionists in the penchant for colleges and universities. We have the Missouri Canton University, the Indiana Indianapolis University, and the Kentucky Harrodsburg University, on paper and in print—in stones and in brick, as well as in men, women and children. We have also in Illinois no less than three stripling colleges—Abingdon, Eureka and Jacksonville—one in Arkansas, one in the environs of Nashville, and I know not how many more in inception.

England has had her two great universities for hundreds of years; to these she has added two of more recent origin.

Scotland's glory, in this particular, for centuries flourished in the Edinburgh, Glasgow and Aberdeen universities—Ireland in her Dublin, Maynooth and Belfast universities.

Pennsylvania has sundry such institutions—two of them within twenty miles of Bethany College, in the

bosom of the Presbyterian Church. Ohio has one, twenty miles west of us. So that we at Bethany are living in a constellation of colleges.

This speaks loftily for Young America, however it may speak for the cause of literature, science and religion. But a college, well endowed, well furnished with buildings, with libraries, with apparatus and with a well-educated corps of professors, is not quite so easily reared and consummated as Young America dreams or imagines. We have had some little experience on this subject in the colleges of the Old World and the New. We have some volumes of theory and a few chapters of experience, which have been read and studied with care; and the impression is deep and abiding that it is men and not stone, nor brick, nor mortar, nor a charter, nor a good code of by-laws, nor a few ten thousands of dollars, safely invested in good banks, or loaned on mortgaged real estates, nor even a board of annual or semi-annual curators in attendance on any emergency, that constitute the essentials of a college, or endow it with claims on the patronage of a discriminating population, much less make it a fountain of blessings to society—to the Church or to the State.

It is mind alone that works on mind. It is educated mind that educates mind. It is living men and living books that quicken, inspire, develop, energize and polish mind. It is not theory nor a dead letter that animates and actuates the faculties of man. It is the animation of the teacher that animates the student. Hence it was Paul that made Timothy and Titus,

and neither Moses nor Aaron. Paul owed much to Dr. Gamaliel.

Had there not been a Demosthenes amongst the Greeks, there might never have been a Marcus Tullus Cicero amongst the Romans. It is the present living generation that gives character and spirit to the next. Hence the paramount importance of accomplished and energetic teachers in forming the taste, the manners and the character of the coming age.

Man never lives for a past generation. He lives for the present and for the future.

Colleges, too, are for the present and the coming generations. The good or the evil that men do is not always interred with their bones. Both the good and the evil that we may do, not unfrequently survive us for several generations.

Colleges are, in every point of view, the most important and useful institutions on earth; second only to the Church of Christ in their inherent claims upon Christian liberality and Christian patronage. If they be not worthy of the smiles, the prayers and the contributions of a Christian community, I know not, beyond the Church, what is or ought to be, an appropriate and an approved object of Christian patronage and Christian liberality. We must have educated mind in order to the prosperity and progress of society.

And can there be a question or a doubt, whether the educated mind shall be Christian or Infidel? And can there be in any seminary of learning a Christian education without the Christian oracles? But, unfortunately, we have a patented orthodoxy and an unpatented hetero-

doxy, altogether, in most cases, factitious and accidental. How, then, shall we dispose of these? Abjure them both! Proscribe them both! Substitute for them the five historical books of Moses, and the five historical books of the Evangelists and Apostles of Jesus Christ! The wisdom of God was and is displayed in presenting neither a theory nor an abstract formula of doctrine or mere learning, but facts, documents, precepts and promises. These are the only appropriate themes of faith, hope and love. And these three, says Paul, shall ever abide in the Church.

On these views and promises Bethany College was first conceived, matured and founded. We have had an ample and most satisfactory experience and proof of the perfect practicability of the views long cherished upon the whole premises of mental development and moral culture. There is an energy of spirit and a moral polish of character which this system has demonstrated as perfectly practicable and exhibited as a natural and rational result. The calamity which has befallen Bethany College, will, we hope, soon be turned to good advantage, through the liberality already developed, and still being developed, to raise the towers and bulwarks, and to furnish its libraries and laboratories with all that is essential to the increasing demands of the age—to place it in the front rank of beneficent and potent institutions, literary, scientific and moral.

With these aims and objects, and through the encouragement already vouchsafed by a generous public—the friends and patrons of Bethany College, and especially by the alumni of this institution, we now

proceed, this thirty-first day of May, to lay the corner-stone of the edifice of the second edition of Bethany College, enlarged and improved. *Hic jacet non lapis terminalis, sed lapis angularis, Collegii Bethaniensis, literaturæ, scientiæ et religioni sacri; hoc die trigesimo primo Mai, Anno Domini unum mille, octingenti quinquaginta octo.*

In this corner-stone we deposit a copy of the Holy Bible, not to bury it in the earth, but as a monumental symbol of the fact that this book, this everlasting document, ought to be the true and proper foundation of every literary, scientific, moral and religious institution—essential to the perfect and complete development of man in his whole constitution—as a citizen of the commonwealth, a citizen of the kingdom of heaven, an heir of the universe through all the cycles of an eternal future. To God, who is its author, be all glory and honor, now, henceforth and forever!

This is in harmony with the all-suggestive and eloquent fact that the whole universe was and continues to rest securely upon the Word of God—the everlasting Word. John, the beloved disciple, the most philosophic and elevated in his conceptions among the original twelve, thus speaks:—"In the beginning was THE WORD, and the WORD was with GOD and THE WORD was GOD." All things were made for him, as well as by Him. Hence He is "the ALPHA and the OMEGA" of universal being and blessings.

It is, in our esteem, apposite to the occasion—this solemn and sublime occasion—that of erecting a monument in honor of the paramount claims of literature,

science, religion and the arts, both the useful and the ornamental, to call upon all true patriots, philanthropists and Christians, irrespective of local or partisan feelings, pro or con, to co-operate with us on the broad basis of a common humanity—a common country—a common political destiny, and a common Christianity.

We, therefore, desire it to be known and realized, that we do not selfishly refuse the generous and liberal contributions of our fellow citizens, of every creed and every name, to re-erect, furnish and garnish Bethany College; which, we doubt not, will be an investment on their part, as profitable to themselves, their heirs and representatives, as it will be acceptable and gratifying to us. We have taken pleasure in assisting our fellow-citizens in similar benevolent enterprises. And may it not be proper to extend to them such opportunities as they have been pleased to vouchsafe to us?

But to conclude: The legitimate position, end and aim of all colleges, properly so called, is, or ought to be, the education or development of the whole man—body, soul and spirit; and this, too, in harmony with the attributes and laws of God, exhibited and developed in the five cardinal dramas of the universe—creation, legislation providence, moral government and redemption.

The analytic and synthetic methods of investigation and development, already canonized, with the consent and concurrence of the great masters of science, truly so called, are those we have judged supreme in the conduct and career of all the schools adapted to the wants

and cravings of man in the world that now is, and also in reference to that which is to come.

Years of experience in schools and colleges have fully satisfied us that this is the true philosophy of education, and that it has the approval of every well-informed man, indeed, of all who are capable of understanding the subject.

We, therefore, have no new positions to assume or defend on the premises. We consequently do no more than pledge ourselves to prosecute the same course which at the commencement we adopted and have prosecuted till now. It is simply that which educationally meets and satisfies all the wants of man, in reference to the present and to the eternal future, of his being, relations, obligations and destiny.

The second building of Bethany College was soon completed. It is Gothic in its style of architecture, and is four hundred and twenty feet in length. It has a tower which adds greatly to its appearance. Also a fine corridor where exercise can be taken by the students in unpleasant weather. The College building is situated upon rising ground, and a fine view of the surrounding country (including the beautiful winding Buffalo creek) can be seen from the tower. It has been said "that it is the handsomest college building in the United States." But the healthfulness of the climate, amongst these hills, transcends everything else in the importance of its location.

And in connection with the College I deem it appropriate to record one of the speeches made on the return of Mr. Campbell from one of his tours in behalf of

Bethany College. It was published in the Bethany College Magazine, edited by the two literary societies, December, 1859:

Return and Reception of President Campbell—Pertinent Speeches—Refreshing Supper and a Cheering Collation—Reported Phonographically for B. C. Magazine by C. V. Segar:

"The morning and evening of the 9th of December was a happy day for Bethany, and one of many days that make up the history of collegiate fraternities.

Merited tributes of respect well bestowed are almost as great an honor to those who confer them as to those who receive them. There is an inborn homage which the human mind delights to pay to intellectual greatness, and there is a natural fascination ever attending great thoughts which pleases the soul, and renders it anxious to honor the moral and intellectual conqueror. To the truth of these words let the following proceedings be our witness:

"Mr. Campbell, accompanied by his better self, after enjoying an exceedingly successful lecturing tour through the South-western States, came home to receive the salutations of family and friends, and to enter with health and cheerfulness upon the duties connected with the high position he honors. Prior and suitable arrangements having been made by the students in electing a speaker and appointing marshals for the joyful occasion, they assembled at the appointed hour, and, while the curtains of night draw on, the brotherly band move along to the residence of their esteemed and venerable President; the doors and

hearts are open for greetings. The orator of the evening, Mr. E. T. Porter, of Kentucky, is escorted to the floor, when he pronounces in the happiest manner the following apposite and eloquent

WELCOME SPEECH.

"When strangers living in distant lands welcome you with open arms into their midst, throw wide their homes and hearts, and bid you enter and be at rest, it would be a strange neglect of a pleasant duty and a beautiful custom, did not we, sir, whose especial privilege it is to know, respect, honor and obey you, make manifest those emotions of joy which swell our hearts at your safe return. It would be a stranger event in the history of Bethany College did not its warm-hearted students, on hearing of your approach, give utterance to their feelings in their usual manner, in shouts of gladness, growing louder and louder, until they fell among the silent dells of these bleak hills around, and awakened there the glad tidings of your coming.

"It would be strange, too, did not they form in long and joyous procession, and with high-beating hearts and eager footsteps hasten to your dwelling, anxious to testify, in person, their joy at your return, and with their own lips bid you a warm hearty welcome. And stranger still, that as the return of the prodigal son was celebrated by music, and feasting, and mirth, when the well-doing father himself should come from his wanderings in a strange land, there should be no friends called in for enjoyment, and no fatted calf be killed.

But, sir, this formal reception is not for the sake of formality or custom. We come not as students of a college to acquit us of a duty we owe to you as its President, nor do we come because our predecessors in these walks have been in the habit of doing the same thing. But we come because we are glad of your arrival, and because we desire to assure you of that joy. We are glad, both on your account and our own. We desire to see you now enjoying in ease and peace, some of those blessings which a long life of good works has heaped around you. We desire to see the sun of your existence, now long past its meridian, go gently down the decline of time undimmed by a floating mist of sorrow or care, gathering splendor as it goes, like parting day, until it shall set clear and glorious in the bosom of your God.

"Then, sir, we are glad to see you, because your words of wisdom and instruction will be heard here again. 'Tis true, you left us in the charge of good and wise men, who have faithfully responded to that trust; but, sir, it is no disparagement to any one to say that all the time Ulysses was absent from Ithaca his bow was never bent.

"Some of us now look upon you for the first time. It is our great pleasure to stand in his presence of whom we have so often heard. It is our high honor to look upon the very form and features of him whose teachings have benefited many of the people of earth's two mightiest nations; of him whose shield of truth has ever been impenetrable to the lance of war, and whose battle-axe of argument has crushed through the mailed

coats of false religion and false philosophy upon which it has descended; of him whose name is so closely linked to the best of all causes on earth, that together they will move on and on, stopping not, delaying not, until they shall roll from the shores of time into the sea of eternity.

"You must excuse me, sir, for some of these remarks, which I know are not agreeable to yourself, but must be to your friends. But it is natural to praise those we love, and right to praise the good and great. Others of us now see you for the first time after a separation of several months. Our hearts swell with joy within us as we see you safely returned from a long and laborious journey, with vigor, and whose features, free from time's rough tread, still toiling for that cause to which you have wedded your life; while all the time here was your resting place, with kind friends around it, loving family in it, and all God's blessings attending it, a situation I think, sir, better suited to your years and strength. We see you still standing upon the Rock of Ages, with the white mantle of age falling closer and thicker around you, bearing full high the bright colors of your Prince of Peace, and your eye firmly fixed on the light of Truth which illumines the courts of that city eternal in the heavens. But, sir, it is tedious for me to multiply words on such an occasion We come, a youthful, loyal band, glad to welcome our leader to his camp again, to obtain if possible, some words of approval, and to beg him at least to allow us to hear once more the voice we love so well.

Then Mr. Campbell, exhibiting signs of deep feeling

on the impressive occasion, replied with wisdom and eloquence, as follows:

Young GENTLEMEN:—I am deeply sensible of this cordial reception, and I feel honored by you through the fitting remarks of your speaker on this happy occasion. I feel myself placed by Providence in a very peculiar, and I may truly say, effecting position, yet in the allotments of His infinite wisdom and goodness I am placed where and as I am.

Being prompted by a feeling akin to that existing between father and son, teacher and taught, I could not at this time do better than speak to you of things most intimately and agreeably associated with your present calling.

The object of education is to develop man in harmony with his whole constitution and relation to the universe. It is my object to establish a system of education concordant with the genius of human nature and its bearings to the world, physically, intellectually and morally.

In the first place, in the physical development of man, it is obvious that he should possess an analysis of his whole constitution, and that in harmony with present and future destiny. This view of him requires that the Bible should be a text book in every institution of learning, from the infant school to the university, inasmuch as it is an infallible revelation to man in relation to himself, to his usefulness and happiness, and his honor and glory hereafter. Education in every department ought to be based upon a thorough investigation of man; this would require an analysis of all his

powers, in the first place, in respect to the full development of his physical constitution, which is the basis of man. We are sometimes led to expatiate upon how many of the human family lose their health and life through an ignorance of their constitution. A large proportion of the human race prematurely depart this life in consequence of their neglect of proper and competent self-knowledge; and by self-knowledge we take into view the laws of hygiene, as more radical and more rudimental than vague generalities; and therefore man should have a thorough knowledge of his material nature, of his intellectual nature, and of his religious nature; hence the necessity of a very thorough education in the development of man. Man being capable of possessing a knowledge of God, which is a peculiar differential tribute, it is impossible for him to form a just estimate of himself without the revealed knowledge of God, hence we say, he should consecrate his whole body, soul and spirit, to the revealed will of God. Man's infallible knowledge of his creator being wholly dependent upon the supernatural revelation, renders it highly important that this supernatural revelation should be a standing topic in every well organized school. We, therefore, make the Bible a text-book of man as he was, at first, as he is now, and as he must be hereafter. But in making use of the Bible as a text-book, we pay no respect to existing orders of orthodoxy and heterodoxy—these being mere visionary theories, and not realities—and not at all adequate to the demands of human nature. The failures of popular systems of education without the Bible as a daily

text-book, present to us the truth that facts and not theories, realities and not speculations, are essential to the true intent and meaning of education. Theories void of facts never can become the basis of religious science. All human theories are defective and inadequate to the true and proper knowledge of man. True science is always based on facts, well-assorted argument, and these facts must or can be only safely founded upon the revealed knowledge of man, and not upon either Grecian or Roman, or any modern speculations in regard to humanity. Man requires a revelation as much of himself as he does of his Creator; the Bible is a revelation of himself from the Author of his being, as it alone comprehends him in all his relations to the universe and his destiny in it. Therefore, we must adapt our whole system of education to the entirety of man. This indeed was our rudimental conception in the establishment of Bethany College. The Bible is the true theory of man, and, being the only book that gives this knowledge, it is essential that every school having for its object the enlightenment and the happiness of man, should adopt it.

It has been objected to this system of education on the ground of the incompetency of youth to think independently upon this great subject, and assumed that this book is not adapted to youth, because of their inability to apprehend and comprehend it, and that there should be an adaptation of its doctrines to the capacity of the young by more simple rudimental and catechetical instruction. This we should esteem to be a reproach upon the Author of the Bible, as though

man were more competent than He to address the human understanding in the infancy of man. Can not God speak as intelligibly to man as man addresses man, and that in every stage of his being, from infancy to manhood?

The Bible being addressed to the human family in the aggregate, by Him who knew what was in man, of course it would be adapted to the apprehension of all intelligent beings, and much more adequately than man could, in his imperfect knowledge both of God and of himself. It addresses humanity in harmony with its capacity, and speaks as did the Apostles, to old men, to young men, and to babes in Christ. It is all important that the elements of piety and humanity should be inculcated into the first lessons of every school, from the lowest to the highest—important that all education should be conducted in accordance with the great object of qualifying man to act his proper part in the drama of humanity, and thereby develop him in reference to the world as it now is, and the world to come.

The popular summary of education is happily in the two words literature and science. Literature comprehends languages, living and dead, accessible to man, merely as signs of ideas, a medium of intercommunication, and capable of developing the most subtle motives and objects that actuate humanity; science has respect to the classified knowledge of man, whether creator or creature be the subject, and these are to be classified according to the capacity and progress of the pupil. Our colleges, one and all, are founded upon this view of language and science—the former as sub-

servient to the latter. Morality has its facts and documents as much as physical nature has. The true basis of moral science has long been a question of doubtful disputation in schools, and, indeed, were we to take the institutions of Greece and Rome, it would appear as such; but Moses in his law, and Christ in His gospel, have given as solid a basis for the moral relations and duties of man towards God and man, as appear in the ordinances of Nature in reference to natural science. Therefore, see we not the great necessity of having the Bible as a text-book in every institution of literature and science, as it alone imparts the true knowledge of man and of God, as he was and must forever be.

There is a very important difference between Natural Science, as based upon the facts of creation, usually called Nature, and moral science as based exclusively upon the facts of humanity and of divinity. In physical developments of nature we have many text-books, because of the large field presented to the vision and understanding of man in the positive works of creation and providence, but in moral science we have only one infallible text-book, and that is the Holy Bible. the charter of morality, having God for author, and man for its object. It has been objected to moral science upon the pretense that it has not as solid a foundation as physical science, and this is true of Grecian, Roman, and Anglican sciences, but not so as regards moral science as developed in the Bible—a book that gives us not only precepts of morality, but facts and documents on which moral obligation is based. Hence we have made it a daily study in Bethany College, knowing that

it contains truths, both divine and human, which constitute the support of religion and morality, and that by using it we study God in man and man in God, the being made in the likest image of God.

There is an invigorating power in the principles and development of the Book of Books, which manifests itself in the difference between that system of education based upon the Bible and that based upon moral science oftentimes falsely so called.

This difference we have had clearly demonstrated to us in our recent tour through Missouri. Few men are capable of conducting or understanding a consecutive train of abstract reasoning, especially upon abstruse and speculative topics; but almost every man of good common sense can understand a matter-of-fact exhibition, and therefore the Holy Bible does not present a theory of divinity or humanity; it simply states what man has done, in the family forms, in the national forms, in the æcumenical.

We have endeavored to base all our instruction upon a positive divine revelation of God to man, for we need as much revelation in respect to the latter as to the former, and we are glad to see that these views are not peculiar to us, but in the march of science and development of the human understanding, they are being more and more realized. In conclusion, young gentlemen, we are happy to say we have a sort of congressional college, having representatives of the north, of the south, of the east, of the west, and this happy representation of the different sections of the country is not only agreeable but profitable, forming intimacies which

frequently redound to the mutual advantage of all parties. But leaving these and other matters for a more full development in our regular series of lectures, which we congratulate ourselves upon being able to deliver this session, I have only to hope that, from a true appreciation of the advantages that must accrue to you from the thorough and comprehensive course of instruction in our college, you will acquit yourselves honorably before God and man, and thereby secure to yourselves all the advantages that a kind and bountiful Providence has placed within your attainment."

CHAPTER V.

I AM still diverging from my first plan in writing this book, which was to pen the "Home Life," the daily sayings and doings at home, of Mr. Campbell in the various relations of husband, father, master and friend. But my reason for digression, I think, will prove to be a proper one, and of importance to the young and rising generation. Thousands of the young now entering into the Christian Church and being educated in our colleges have not the opportunity of reading Mr. Campbell's works, either upon intellectual and educational training or religious culture, with all

their varied instructions. *True, many of our* colleges are introducing (since Mr. Campbell first introduced the Bible as a text-book into Bethany College, now some 40 years ago, and inasmuch as it has proved a complete success) the Bible as a text-book into our universities and schools of learning, and are contributing to the proper training and education of youth, for the good of posterity and the elevation of our race. Still, I must say that I feel a desire that multitudes of the youth of America, or in other countries into whose hands this humble tribute to the memory of Alexander Campbell may happen to fall, may have an opportunity of reading from his own pen, written in the strength of his manhood, and in the ardor and devotion of his heart, lectures and lessons of truth and wisdom in accord with the teachings of our Divine Saviour and His holy inspired Apostles.

I only regret, that, in a work like this, they must necessarily be few. I hope, however, that they may engender a taste and a longing for a greater acquaintance with the writings (having left some sixty volumes of his labors on record) and teaching, subservient to the good of body, soul and spirit of our race, and all for the glory of God our Father, and Christ our Redeemer.

I have given his address on the laying of the corner stone of the new college structure in 1858, (now twenty-three years ago this month of May) and also a reception address, on his return home from raising funds to erect the new building after the burning of the old college. I have been often asked whether the cause of the destructive fire was ever ascertained. Although

many conjectures were made I believe it was never decided how it came to pass. It was a great loss to the cause of education—the large and fine collection of books with valuable apparatus, the Museum, the societies with their libraries and badges and banners, caused great lamentation. But here, I shall give Mr. Campbell's "Address on Colleges," delivered in Wheeling, Va., 1854, and add the eulogium pronounced upon it, and in confirmation of its grandeur and worth, by the great and good Gen. R. E. Lee:

ADDRESS ON COLLEGES.

BY ALEXANDER CAMPBELL.

Wheeling, Va., 1854.

Ladies and Gentlemen:

We have selected for this occasion, connected, as it is, with the erection of a temple for Christian worship, the subject of Colleges. Colleges and churches go hand in hand in the progress of Christian civilization. Indeed, the number of colleges and churches in any community is the index and exponent of its Christian civilization and advancement. There is, it appears designedly or undesignedly, some sort of a connection or relationship between them. The oldest college found in the annals of the world is thus associated. Seven hundred years before the Christian era there was a College in Jerusalem, intimately associated with religion. A prophetess made it her abode, in connection with other eminent personages. But we presume not to say what were its peculiarities or distinguishing characteristics. "Schools for the Prophets" there were in the

days of the kings of Israel. Indeed, in the latitude of this word *prophets*, nothing is specific, save that they were teachers of the people, and, in some way, connected with the teaching of religion.

But, as we can learn little from these colleges, we shall say little of them, and request your attention to those institutions called colleges amongst ourselves, and in the history, progress and philosophy of which we and our contemporaries are better informed and incomparably more interested.

Colleges and schools of every rank are, or ought to be, founded on some great principle in human nature and in human society. They are presumed to have been, and of right ought to be, founded on a sound philosophy of man, in all his relations to society and the universe. Hence, the first question to be satisfactorily settled is, *What is man?* Lord, what is man? The greatest mystery to man is often man himself. It is yet with myriads of our race a litigated question. Is he a mere animated particle of this earth—a purely physical and animal being? If he be so, then his education or development should be purely physical, differing little from that of a horse, a dog or an ox. These are gregarious animals, and therefore, social in their nature. And, having been created for the use of man, they are only susceptible of such an education as fits them for his use and service. Apart from their relation to man, they need no education for themselves. They, indeed, according to those who deny the inspiration of the Bible, are superior to man in this respect—that they have in themselves an instinctive and infallible

law, that safely conducts them through life, and with reference to their whole destiny. The gross materialists and skeptics, of all schools, degrade themselves below these animals in denying the Bible. Man has not instinct sufficient to choose or to refuse food or medicine. But the brute creation have an infallible instinct, adequate to all that is necessary to their whole destiny. They are, moreover, as we have just remarked, susceptible of receiving such an education and training as amply fits them for the service of man. We have schools and teachers for them. The graduates in the schools of dogs, oxen and horses are much more valuable than uneducated and untrained dogs, oxen or horses. A well educated ox, ass, horse or dog will command a much greater price, because much more valuable to man. If man, then,were a mere animal, his education, of course, should differ little from that of the dog, the horse or the ox. And, indeed, with shame be it spoken, we occasionally find some in human form not even so well educated as their dogs, oxen and horses.

But is man himself a mere case of well assorted instruments, with locomotive power? A mere beast of burden? A purely carnal machine? If so, in what consists his superiority to the beasts that perish? Is it that he is a biped, and more sagacious than the beasts of the field—more imitative than a monkey or an ape? Then, indeed, his education is a very simple affair, and soon consummated. But who so contemplates man? Shall we admit such a fallen creature into the circles of humanity? We need not argue such a question in

the nineteenth century and in the presence of American citizens.

We venture to assume, in your presence, that man was not originally a sensitive plant, detached from its stem by balmy Zephyrus, breathing on Flora, metamorphosing its roots into limbs and its branches into arms, and then sending him adrift in quest of new adventures. Nor shall we poetically imagine that blind dame Nature tried her youthful hand on the crustacea of old ocean and Terra, produced a lobster and graduated it up to man. We will rather acquiesce with Moses, in his record of the six days' operations of the Self-Existent Jehovah, whose omnipotent volition spread out the heavens like a curtain, and founded the earth upon nothing extraneous of his own fiat; guided by nothing but his own wisdom and benevolence; radiating from himself countless systems of suns and planets moving in the boundless fields of space, and in the infinite harmonies of his own unbounded goodness. Such an origin is infinitely more honorable to man than would be all the fictions of all the poets of six thousand years. Here, then, we fix our Jacob Staff, in commencing the survey of the grand plantation of our common humanity.

Lord, what is man? Thine own offspring, reared out of the dust of earth, inspired with a portion of thine own spirit, and endowed with an intellectual and a moral, as well as with an animal nature. Man, then, is in one sense, a triune personality. In his constitution, like that of the Temple, there is an outer court, a holy place and a most holy. Such is his specific and

essential constitution and embodiment. In the more plain and less figurative style of an apostle, he has a *body*, a *soul* and a *spirit*. No two of these are identical. His body is an animal body of the most admirable structure and the most exquisite finish and adornings. It is a splendid edifice, a beautiful building of God, an exquisite habitation for an ethereal guest called the soul, or animal life, which is itself but the envelope of a spirit that communes with the finite and the infinite in the universe.

Greeks, Romans, Anglicans and Americans, have three distinct names for the three constituents of the triune man. The Greeks had their *soma*, their *pseuchee* and their *pneuma*. The Romans had their *corpus*, their *anima* and their *spiritus*. The English have their *body*, their *soul* and their *spirit*. No two of these three are identical, or equivalent, either in Greek, Roman or English. In the freedom or licentiousness of our language, we often confound the soul and the spirit. But this is as ungrammatical as it is unphilosophical. In the New Testament the word *pneuma* occurs some three hundred and eighty times, and is never once translated *soul*—always spirit or ghost. The word *pseuchee* occurs one hundred and fifty times, and is never once translated *spirit* but always *soul* or *life*. The horse and the dog—indeed, every creature possessing life, from the mammoth to the veriest animalcule—has an *anima*, a soul or a life, but not one of these has a *pneuma*, a spirit or a guest. This word is always used when speaking of the Holy Spirit—sometimes Holy Guest or Ghost. Physicology and pneumatology are, and ought to be, distinct sciences.

From these data we ascend *gradatim* to the conception of the dignity and glory of man. Man is not a mere vegetable, a mere animal, nor even a mere intellectual being. In his present condition, he is truly an animal, an intellectual and a moral being, and consequently, he is a microcosm, an epitome of the universe, having within himself the elements of the earth and of the heavens—something in common with God, with angels, and with the brutes that perish. There is therefore a divinity stirring within him; for as humanity and divinity were united, not mixed, but embodied in one personality, in the person of Adam the second, so by the Divine Spirit shall our ransomed humanity be changed into the image and likeness of the glorified Adam, who is equally the son of Adam and the Son of God, and constituted an heir of the whole empire of creation.

Such being the true data of man we have made some progress in eliminating the true theory of his education or development. We have neither amplified the field nor exaggerated the nature of the soil to be cultivated by all the sciences of the schools, and by all the arts of the highest Christian civilization.

Man is not merely his own body, his own soul, or his own spirit. These three comprehend neither more nor less than the legitimate meaning of the great pronominal I, myself. The pronoun I is purely a *personal* pronoun, indicative of all that constitutes the thinking, feeling, willing, acting personality, and not any one portion of it. True, indeed grammarians give it gender, number and case. But in this they philosophically err.

I, has no gender, number or case. Other words, such as *me* and *mine*, have been associated with it, and substituted for it, in certain relations, after the example of the Greeks and the Romans. But I, as well as *ego*, and all its ancient and venerable ancestry only indicate the perplexity of grammarians in attempting to subject this singular-plural and plural-singular to grammatical and philosophical proprieties. All our august personages betake themselves for refuge to the plural *we*. Hence kings, potentates and all sovereigns shelter their majesties under a singular-plural, and say, *we* enact, ordain and establish.

The grandeur of the fact is this, that God, after whose image man was created, is singular and plural, Singular in one ineffable nature, and plural in three personalities, all of which is adumbrated in man's three natures in one personality. His spirit, soul and body are, therefore, three distinct entities, constituting one thinking, willing, acting, sublime personality, the brightest image of that Divinity whose awful *fiat* gave birth and being to this stupendous universe.

Grammar and philosophy have no greater difficulty to compromise than in this case.

The reason is obvious: grammar is arbitrary and tyrannical, while philosophy is rational and consistent. I is, therefore, in our language, a mere representative of one personality—of one body, soul and spirit acting in one corporation, constituting one *substantive* pronoun and one human person. This human person, this pronominal I, may live, and move, and have its proper being and individuality in ten bodies during seventy years.

Still, it is the same *person* inhabiting ten different houses. It may,in some of these houses, lose a room and some of its furniture—an arm or a limb, for example, or both arms and limbs—and yet the personal identity, and the consciousness of this thinking, willing, acting I, myself, remain immutably the same.

But there is, most happily, another fact. This spirit, or inner man, while residing in one house of two stories is not necessarily one immutable *character*. It is impressible and transformable by intellectual, moral and spiritual considerations, arguments or motives. Hence,*a new spirit*, or tenant, is conceivable and possible in an old house.

It is,indeed, propounded as a scriptural fact. But it is new only in its character, not in its essence. The spirit of a man is a positive entity, and not a mere mode of being—a new temper or a new feeling ; more or less, indeed depending upon, and affording impressions *ab-extra* by its associations with other persons and their respective characters. Thus, even in one and the same body, a pure, holy and happy spirit may become a very monster in all that defiles and degrades human nature. And hence the value and importance of a rational and moral education, and proper teaching and associates, "Since as the twig is bent the tree's inclined."

Thus we are led to conceive of the proper elements that enter into the constituency of a philosophical, rational and moral education.

A school is well defined to be "any establishment in which *persons* are instructed in arts, science, languages, or in any species of learning ; and occasionally it merely

indicates the pupils assembled for instruction. It may be a family school, an infant school, a common school, an academy, a college, or a university. But, of whatever character its subjects or its objects, its own should be the physical, the intellectual, the moral and the religious development and culture of the pupils that compose it. Such are the views now generally entertained by all writers of reputation in the Old World and in the New. Such, certainly, are our views, long since reported, frequently repeated, and now reiterated in the full assurance of understanding, as truly in harmony with the wants of human nature and of human society

There are in this view of the subject two capital ideas The first is *development*, the second *culture*. The first supposes that in a human being there are certain organs, powers or capacities, that may be expanded, developed or corroborated to a certain maximum extent, which will give to the subject the entire use of himself in respect to himself and to his species.

1. Physical education takes under its special surveillance and instruction the physical constitution, in all its characteristics, and sets about the scientific development, and corroboration of all its organs, especially its head, heart, lungs, stomach and visecra, essential for vital action, good health and growth. It directs the character and the extent of the self-denial and physical exercise essential to these ends, with the necessary attention to food and raiment.

2. Intellectual education, after giving an analysis of the intellectual powers—perception, memory, reflec-

tion, reason, imagination, abstraction—proceeds to the exercise and employment of them in the acquisition and communication of knowledge, including grammar, logic, rhetoric, oratory, taste, discussion and debate.

3. Moral culture is not the mere study of moral science. It begins with an analysis of the moral powers—the conscience, the affections, the passions, and the continual exercise of them in all the relations of life —in truthfulness, justice, honor, benevolence, humanity and mercy.

4. Religious and moral obligations. He must be made to perceive, realize and acknowledge these obligations in every step of his progress in all the relations of life. The only text-book for this study and science is the Bible. It is therefore, and ought of right to be, more or less the study of every day in every seminary of learning. It is the only proper text-book for these most essential and important of all the sciences and studies of life. Its author is also the author of man. He who formed the human eye formed it for the light of the sun, or formed the light of the sun with a reference to it. He who formed the sun and the human eye for each other, so far as vision is concerned, formed in like manner, both the Bible and man. But the Bible came into being after man lost Paradise and had fallen into a *preternatural* state, and therefore it is admirably adapted to man, *as he now is*, as the laws of nature were to man, *as he was* at the beginning.

The Bible is, therefore, the only infallible text-book of the true science of man. No mere man, or all humanity could have been the author of it. None but

the Author and Creator of man could furnish the text-book of men in all his relations to matter and spirit; to things past, present, and to come. Without it no man in the past was, is now, or will hereafter be, educated. Mankind in all ages, and under all circumstances, have felt and acknowledged in word and deed, the indispensable need of religion in order both to education and to nationality. Hence the mythologies of the barbarous tribes of earth in all the eras of humanity. Gods, altars, and priests, sacrifices and worship, are all as ancient and universal as human kind. There cannot be found in universal history a people without something called religion. A man without reason is not a *man*, though he may wear the outward form and livery of man; and reason without religion is both halt and blind, although it may be, by the simpleton, presumed to be perfect and complete.

In all nations, as well as in our own, there is a by-law established religion. I do not affirm that we have a *by-law established* Jewish, Christian or Pagan religion, in the specific terms of a Jewish, a Christian, a Roman or English hierarchy. Still, we have a *by-law established religion; not, indeed*, in any specific form of worship, but in the rights of conscience, in the administration of oaths, or appeals to God, on the part of all the organs of civil government, from the President of the United States down to a common magistrate, and in the administration of oaths to all witnesses, according to the conscience. In these we have a solemn recognition of the being and perfection of God, of a day of judgment, of future and eternal rewards and punish-

ments. We have, moreover, a still more specific recognition, though not an exclusive recognition, of the Christian worship, in the cessation of all secular and legal business on the "Christian Sabbath," or Lord's day; in the recognition of every citizen's right to exemption from all civil interference on that day, and in a perfect freedom to worship God according to the dictates of every citizen's own conscience.

Indeed, we might go further and affirm that the *Christian religion*, but no sectarian form of it, is by law established and recognized in the institution of marriage, in the inhibitions of bigamy, adultery, fornication and incest. The Jew and Gentile are alike protected in the practice and enjoyment of all the religious dictates of their conscience towards God, without any interference or infraction of these rights and dictates of conscience on the part of their fellow-citizens. This is a very broad and rational provision in behalf of religion —by all religious faith and worship. No Jew or Greek, no Romanist or Protestant can in reason or in justice demur at our *national religious ordinances* and *constitutional provisions* on the subject of religion in general, or of any special form of religion in particular.

Religion, in its essence and spirit, can never be compulsory, as in the Papal States and territories; but it can, and of political right and immunity ought to be left to the free choice and spontaneous action of every human being. And such is its exact position in these United States; and it is as it ought to be, the pre-eminent source and fountain of all our national prosperity, dignity, honor, and happiness. And may it ever be

the boast and the glory of our common country that every citizen, and even every alien, may freely worship Almighty God according to the last and the best dictates of his reason, his conscience and his affections!

We regard this not as an act of mercy, but as an act of justice, not to ourselves only, but to our species—to our common humanity.

As Cowper sung of England's mercy, so say we of American justice:

> "Spread it then, and let it circulate
> Through every vein of all your empire,
> That where" *American* "power is felt,
> Mankind shall feel" her *justice*, too.

The genius and spirit of our national institutions, it is fairly presumed, and all our experience demonstrates, must more or less pervade, indeed, permeate, all the institutions of our country, whether religious, moral or educational. We need in this case no legislative act of conformity. It is a law of our species—an order, a decree of Heaven. Atheology necessarily terminates in theocracy; a christology, in a christocracy; an oligarchy, in an absolute monarchy; a universal freedom of speech and action, in a fierce or in a tame democracy. There is a centre in every circle, and a central idea in every system in heaven and on earth. All the rest are either chemical or philosophical, intellectual or moral, religious or political, conglomeration. The central idea gives character, form and spirit to every system, whether ontological or deontological, material or spiritual.

Absolutism pervading the State, it will pervade the

Church, the synagogue, the school and the family. Democracy pervading the State, it will pervade every human, and sometimes every Divine institution in it. Hence, a political despotism terminates in Paganism or Popery.

Is there a Jupiter Tonans in the State? There will be a Pope—a spiritual Jupiter Tonans—in the Church. Is there aristocracy in the State? There will be an aristocracy in the Church. Is there democracy in the State? There will be democracy in the Church. Is there anarchy in the State? There will be anarchy in the Church. Hence, Protestantism and Liberty are like the Siamese twins—united in life and united in death.

A papacy is an exotic in a land of Protestantism, and can never thrive in such a soil. It, therefore, largely imports guano.

Protestantism, under an absolute despotism, if permitted to live at all, lives only in a hot bed. Thus, in America, we have, as yet, common schools; but how long we shall have them, is already a question mooted by foreign Romanists. Odious they, indeed, are, and always have been, to the taste of the whole Roman See; yet every true American citizen regards them as the palladium of our free government and the true nurse and cradle of both civil and ecclesiastic liberty. Without them, indeed, we would have either a tyrannical oligarchy, an absolute autocracy, or a fierce democracy, in both Church and State.

All the centres in the universe, like our sun, are both attractive and radiating. Moons are only reflections. In all Papal countries the Pope is symbolically the

sun; the king is only the moon. There was, indeed, one Joshua, a Hebrew, who bade both sun and moon to stand still, and they immediately obeyed him. We once had an American Joshua, who bade the politico-ecclesiastic sun and moon to stand still, and they, too, obeyed him. But our Joshua sleeps in Mount Vernon, and all the thunders of earth cannot wake him. He has, indeed, no successor, because God creates nothing in vain. We shall, therefore, cherish the hope that we may never need another. But should we, by neglect of duty, apostatize from our religious and political faith, and superinduce a second reign of darkness and terror, we might then need another Joshua. I fear in that case our prayers would not be heard. For should we, or our children, for so many benefits received, crouch to such arrogance, and meanly and ungratefully sacrifice these principles and birthrights for a mess of pottage, at the shrine of ignorance, superstition and despotism

> "And, for so many benefits received,
> Turn recreant to God, ingrate, and false,"

our country might expect from heaven a second Alaric rather than a second Washington.

Would we then have our posterity to escape such a calamity and mortification, let us here plead the cause, and be the efficient aiders and abettors not only of universal education, but of universal education founded on the Bible, the charter of all earthly blessings, as well as of eternal life to man.

No man ever saw himself, ever knew himself who has not stood before this mirror. It is as much a revela-

tion of man himself, as of God to man. A man who has never heard God speak to his soul is not only ignorant of his proper self, but also of his own species. He alone can be a true philanthropist who contemplates himself in all his relations to the universe, as developed in the Holy Bible. He must listen to the angelic anthem sung when Adam rose out of dust at the bidding of the Almighty. He must hear the morning stars sing the song of creation when, in one grand concert, all the sons of God shouted for joy, especially when light from darkness issued, and man from earth arose, the diapason of earth's first anthem pealing through heaven's imperial dome. With these seraphic echoes and emotions in our own souls, let us listen to the wail of suffering humanity, under the heartless, remorseless tyranny of ignorance and superstition which would debar even the Book of Life from the schools of childhood, youth and manhood, as if it designed to make man the tame and easy prey of a foul and mercenary man-worship.

But while we hold in superlative importance to our country and the Church, the common school, the Sunday-school, the infant school and after these, the academies and colleges of our country, the grave question arises, *How are these schools to be supplied with teachers?* We at once answer, just as the little spring and rivulets in our fields and gardens, the creeks, the rivers, the lakes and the seas, are supplied with water. They are, one and all, supplied by the great oceans of earth. The sun, that great fountain of all heaven's temporal blessings to man, plays off his artillery of calorific rays upon the waves of the wide-spread ocean of earth, giving

life, activity and wings to invisible particles, uplifting them towards heaven, and placing them in the swaddling bands of the atmosphere. They are nursed into fog; then, misting along the mountain-tops, they launch into the bosom of some congenial realm of air, and, coalescing, form large companies or schools of clouds. Soon a war of elements begins. The electric spark gleams into life, coruscating amidst these vapors, until, condensed by a change of temperature, in the strife of elements, they fall upon the fields and gardens, pouring their contents into the veins and arteries of earth. Hence the springs, the brooks and the rivers of earth are supplied; thus replenishing all Nature with its water of life, which makes the hills and valleys glad, Carmel and Sharon to rejoice, the wilderness and the solitary place to rejoice and blossom in the fulness of their joy. And all this in answer to the cries of earth, parched and dry, invoking in poetic strains:

> "Come gentle spring! ethereal mildness, come!
> And from the bosom of yon dropping cloud,
> While music wakes ascend, veil'd in a shower
> Of shadowing roses, on our plains descend!"

Thus the oceans and seas furnish every drop that irrigates our fields and gardens, cools the air, and warms our hearts with food and gladness. Such, analogically, are our colleges, our great seminaries and fountains of learning. They are the sources whence issue the science and the literature, the professors and the teachers, that create the academies, the schools and the seminaries of every grade, furnishing teachers for all the schools in Christendom.

But A, B and C respond, We are teachers, male and female teachers, and were never within the walls of a college. True; often, alas! too true.

And whence derived you your learning and science? From books. And whence the books? Originally, doubtless, from those who were nurtured and cherished in colleges. Colleges furnish the garniture and the means by which you, male and female teachers, were yourselves furnished and fitted for the work. As well assume that the early and the latter rain, "the green-growing showers" that fall on your fields, and the diamond dew-drops that bespangle the flower-buds of your gardens, originated not in the ocean, but in the balmy breezes that bear them from the lakes, or rivers, or seas of the earth. Or,as well assume that the calorific rays that create the heat of summer originate not in the sun, but are radiated from the earth.

Men, and not brick and mortar make colleges, and these colleges make men. These men make books, and these books make the living world in which we individually live, and move, and have our being. How all-important, then, that our colleges should understand and teach the true philosophy of man! They create the men that furnish the teachers of men—the men that fill the pulpit, the legislative halls, the senators, the judges, and the governors of the earth. Do we expect to fill these high stations by merely voting or praying for men? Or shall we choose empirics, charlatans, mountebanks, and every pretender to eminent claims upon the suffrages of the people. Forbid it, reason, conscience, and Heaven!

But, as radical and most fundamental of all, we must have the true theory of education—a theory grounded in the true philosophy of man—before we can devise any system of public or private education in harmony with the genius of humanity and the wants of society. And here, again, we call attention to the importance of having the true science or theory of man before we can devise a system of instruction in accordance with the wants of the individual and of society. It has become a trite saying that the whole man—body, soul and spirit—must be developed and educated up to the entire capacity of his nature, and with especial reference to his present, future, and eternal destiny.

And at this stand-point we must congratulate ourselves that we live not merely in an age of progress, but that we have progressed so far as to ascertain, from the analytic and synthetic science of the past and the present age, that man has a purely physical, a purely intellectual, and a purely moral nature, in his own proper personality. And also that these three are of necessity to be subjects of man's education, from the cradle to the grave. Of these now conceded points, we shall not speak particularly. Nor need we dilate upon the physical department of our constitution, nor, indeed, upon the intellectual. Light, no doubt, has greatly increased, even beyond our practice, upon these two departments of human culture and of the human constitution. The third, usually called the moral, is, by some, made to include the religious nature and constitution of man. We cannot dissect the inward as we do the outward man. The inner man

is not made of materials separable and distributable, as are the bones, the muscles, the arteries, and the veins of the outer man. Nor can we separate the constituents of the intellectual man. We can, indeed, learnedly speak of perception, reason, judgment, memory, imagination; but we cannot separate and discriminate the lines within which they operate and co-operate. And still more subtle the moral man, and too remote from all personal analysis. Indeed, the phrase or term "moral constitution" is more current and popular than appreciable by most thinkers and speakers—two classes of men very dissimilar in certain attributes of character.

Moral, *moral action*, *moral evidence*, *moral sense* all show how vague and indefinite the term has become. We have, in our dictionaries, columns of definitions of this term and all its family, derived from the Roman *mos*, *moris*—a custom. Morals, with the Romans, formerly indicated the customs, or the established usages, of society, good and bad. But we choose to define it more legally and evangelically, from the second table, or what has, in Christendom, been called "the moral law"—the ten commandments.

But this is somewhat indefinite, because the ten precepts contain alike the elements of religion and morality. The last six are, however, scripturally, philosophically, and formerly, "the moral law." Hence our duties to man, to each and every individual, is the true, the legal and the evangelical import of the term. The moral sense or conscience is that power which, when

properly educated, dictates and appreciates the character of actions, as they effect and bear upon the persons, the property and the character of our neighbors and fellow-citizens. Religion sanctions these, but religion properly indicates our duties to God. Hence the law of the ten commandments is the summary outline of all our duties to God and to our fellow-man.

We, therefore, prefer to use the word moral, in reference to our proper theme, as indicative of our relations to God and man, merely because the term in reference to education is so used; and especially as the authority that sanctions the purely moral code must be regarded as alike sanctioning all the principles of religion and morality.

By moral culture or education, we, therefore, include the proper development and direction of our moral constitution, both as respects our duties to God and to man. Both are not only within the legitimate precincts of moral education, but indispensable elements of it; for all that sanctions the six precepts of the moral code is contained and found in the four precepts of the religious code, and of these the first precept is the only one in its nature and relation absolutely religious. Hence, the greatest philosopher that ever lived said, that all religion and all morality are contained in two precepts—purely, abstractly, and philosophically sublime and explicit. The authority that sanctions both is asserted and clearly stated in the sublime preamble, "I AM THE LORD THY GOD," "therefore." This is a none-such therefore. It has no parallel in all the tomes of the earth. Without the

recognition of its preamble or promises, neither religion nor morality can be studied, taught or learned. Hence our grand corollary—that moral culture, or moral education cannot be communicated or received, except upon and after the admission and acknowledgment of this superlatively sublime and ineffably grand oracle. Without it you may create a popular gentleman or a fashionable philosopher, at the meridian of London, Paris or Washington. But without it you cannot create a man, in all the nobility, moral grandeur and sublimity of his origin, relations and destiny in God's universe.

A college or a school, therefore, adapted to the genus of human nature—to man as he is, and as he must hereafter be—cannot be found in Christendom, in the absence of a moral education founded upon the Bible, and the Bible alone, without the admixture of human speculations, or of science falsely, so called.

But, essential as religion is, both to the school and to the State, the preternatural and unfortunate condition of Christendom is such as to inhibit the introduction of any form of Christianity into colleges and seminaries of learning. And the masses of religionists of every school are so sensitive on this subject as to prefer a school or college wholly disconnected with any form of religious instruction, unless it should happen to be of their own peculiar type. Many prefer to banish the Bible from the college or the school, rather than to jeopard the spiritual fortunes of a child or a ward through the gloss or the theory of a teacher, that might possibly conflict with that class of opinions which

they have already pronounced to be orthodox and divine. The consequence is, that we must either have no college with the Bible in it as a text-book, or as many colleges as there are sects in any given state or territory. Either of these is a misfortune not easily to be exaggerated. The question of this age is, How is this difficulty to be met and overcome?

That it should be met and overcome, no reflecting mind can reasonably doubt. A bald infidelity or a gross polytheism must be a necessary consequence, in the absence of Bible studies. The Greek and Roman classics and the Pantheon, are essential constituents of a college education. Not only the infidel Gibbon and Hume, but the Westminster Review, and many similar infidel works, are placed on the shelves of college libraries, and largely read by many of the students of every institution. And what antidote have we for all this poison, made pleasant and agreeable by all the associations of a brilliant style and a luxuriant imagery? None whatever, in college studies, if the Bible and its evidences are excluded.

To substitute for it the cold and lifeless formula of a metaphysical creed, the shade of departed truth, or the cut-and-dry question and answer of some quaint spectacle-bestridden orthodoxy, is not Peter robbing Paul, nor Paul Peter, but some cynical Diogenes torturing both. What a compliment to the towering genius of our American youth, to put into their hands the yet litigated opinions of the hoary rabbis of far-distant centuries, compelling them, ferule in hand, to take sides with those holding the dogmata of one school

against those holding the dogmata of another! Such is indeed, the fact in Romandom, and in some portions too, of our American Protestantdom. And shall we, of the second half of the nineteenth century, citizens of these United States, countenance, aid and comfort such an irrational, discourteous and intolerant despotism over the minds of our own offspring? There is but one sovereign remedy for these educational difficulties and embarrassments. We Protestants have a Bible as well as a literature; and that Bible, as well as the Greek and Roman Bible, states certain prominent Christian facts, precepts and promises, so plainly, so perspicuously and so fully, that all Christendom admits them. These facts, so fundamental, are, in the judgment of all, the capital items of the whole Christian institution. They, moreover, contain all in them that enters into the remedial system, and are the foundation of all Christian faith, hope and love. They are not only Catholic in fact, but in import. All Christian ordinances are founded on them, and ordained to perpetuate them. These, with the moral evidences which sustain them are so evident that no Christian denomination doubts or denies them. They, therefore, are common property, and without any factitious aid, are competent to man's redemption. They are—1st. That Christ died for our sins; 2d. That He was buried, and 3d. That He rose again from the dead, and ascended into heaven. Some make of the last, two distinct facts. But whether ascension is to be regarded as distinct from His resurrection, or as only exegetical of it, it matters not, so far as faith, hope and charity are

concerned. Every man who believes that Christ died for our sins, and rose again for our justification, so far as his faith is concerned, is said by the Holy Spirit to be saved.

Since, then, these facts are admitted by every denomination of Christians, they may with great propriety, in all their evidence and moral grandeur, be taught in every school and college in Christendom; and that, too, without any censure or exception taken by any Christian denomination, Greek, Roman or Protestant. That this can be done, is demonstrated by actual experiment on our part, and with the consent and concurrence of every denomination in our country. Further than this, public instruction *ex cathedra*, in Christianity, is neither desirable nor expedient during a collegiate course of learning.

The evidences of natural and revealed religion by Paley and others, being already in use in almost every college in the union, form a happy succedaneum in all respects but one; and this is the daily reading of the inspired writings themselves, in the audience of the whole institution, with appropriate thanksgiving and invocations. Even our legislative assemblies, and both houses of Congress, in their united wisdom, deem it expedient to have some form of religious worship daily dispensed. True, it degenerates into a form, and, too often, into an unmeaning ceremony. Were I a member of any one of these branches of our Government, I would certainly urge the great propriety of prefacing these prayers by the reading of at least one chapter previous to these intercessions and thanksgiv-

ings. It would, I conceive, greatly tend to smooth the troubled waters of legislative strife, could our law-makers hear God speak to them before their orator addresses Him.

But there are other reasons why the Holy Scriptures should be read, daily, and publicly read, in every school, from the nursery up to the university. The literature of the Bible is the most sublime literature in all the libraries of earth. Its history, too, is the only authentic history in the world of almost half its existence. The Jewish people and institutions antedate all the literature of Greece and Rome—those two great fountains of European and American literature. More than half the years of the world had passed into eternity before Hesiod or Homer sung, or Plato, Socrates or Aristotle reasoned on the works and ways of God or man. The Jewish Scriptures were finished before Aristotle, Socrates or Plato were born; and David sung in Hebrew verse before Hesiod or Homer saw the light of day. The biography and the autobiography of Bible saints—the achievements of its heroes—the wisdom of its sages—the sublimity of its bards—the eloquence of its orators — and the rational and heaven-inspired purity of its saints and martyrs, have commanded, and will, to the last generation of men, command the admiration and homage of the world. The Book of God spans the whole arch of time, emblazoned with its momentous deeds, and leaning on an eternity past, it reposes upon an eternity to come. It is the only book of life, and the only charter of an immortality to come. And shall man, whose grand epic it is,

withhold it from his fellow-man, or exclude it from the nurseries, the schools and the colleges in which are educated the generation most dear to us of all the generations of men—our sons and daughters, for whom we wish to live, and for whom we would dare to die! Forbid it reason, conscience, and every tender sympathy of our hearts!

We make no apology to any Christian people, and still less to those at whose instigation and at whose behest we now appear before you, for thus uniting the Bible and the College. We only wish to wed the College and the Bible in the holy bonds of a more indissoluble matrimony than any ever celebrated by priest or 'squire on the waters of the Mississippi. It is the charter of all our charters, the school of all our wisdom, the *alpha* and the *omega* of all the sciences and the knowledges of man as he was, as he is, and as he shall hereafter and forever be.

The learned professions of all civilized communities are the benefactions of our colleges. For their endowment and support, we receive in return, as items of profit, all the wisdom and eloquence that fill the legistive halls, the courts of justice, the synagogues and temples of religion and virtue; all who learnedly minister to our wants and wishes in literature, in science, in physics and metaphysics, in the elegant and useful arts of our age and country. They furnish us not only with lawyers, physicians, ministers of religion, teachers of all the sciences and arts of the living age, but directly or indirectly, they are the fountains of all the discoveries and improvements in our country and in the present civilized world.

I know no earthly subject, no political question, so full of eloquence, so prolific in argument, and so powerful in its claims upon the patronage, the support, the liberality of the age, and of a civilized people, as these great fountains of civilization and blessings to ourselves, to our children, and to the human race. All that lies between barbarism and the highest civilization, all that distinguishes the rude American Indian and the most polished citizen, the barbarian and the Christian, has been achieved by the learning, the science, the arts, the religion and the morals which colleges have nourished, cherished and imparted to the world.

And yet how strange it is, that of *one hundred and twenty colleges* in these United States, but one has a chair for Sacred History and Bible Literature! Of these one hundred and twenty, one has been in existence two hundred and eighteen years. Yes, Harvard University, in Massachusetts, was erected two hundred and eighteen years ago; William and Mary, in Virginia, and Yale College, in Connecticut, before the close of the seventeenth century.

The clergy, too, were the prime movers in getting up these institutions. The thirteen colleges of New England annually graduate some five hundred students; not one of whom, during his whole collegiate course, ever heard, in college, a series of lectures on Bible history, Bible facts, and Bible institutions.

The Congregationalists and Presbyterians have been most active, most liberal, and most enterprising in erecting colleges as well as theological schools. These

denominations have, more or less, the control of full one-half the colleges in America. Methodists and Baptists have each but thirteen colleges. Episcopalians have only eight, and Romanists eleven. Yet, I repeat it, in all these there has never been delivered a course of lectures on the Pentateuch or the four Gospels. The acts of the Greeks and of the Romans are read and expounded with much learning and eloquence; but the acts of Jehovah, the acts of Jesus Christ, and the *acts of prophets and apostles* have not been publicly read or developed in any one of them. The Pantheon, the hero gods and goddesses—their amours and intrigues, their lusts and passions, their broils and battles —have been read, studied and lectured upon to satiety in most of these hundred and twenty colleges, as though they had been consecrated to Jupiter Tonans, to Mars, to Bacchus, to Venus and the harlotry of Pagan worship and Pagan lusts and passions.

Yet we are a *Christian* people, of professedly noble, humane and philanthropic impulses—glorying in our Christian civilization, our exquisite taste, our good morals, our sound discretion and our benevolent impulses. Why is it, then, that the Bible is, if not by statute, yet, in fact, thus proscribed in the halls of literature and science! The only apology is that we fear the misdirection of the judgment, the conscience and the destiny of our children, by what is called sectarian or partisan influences; and, therefore, we must have sectarian institutions of learning, a catechism of doctrine ready made, or made to order for the conscience and the affections of our sons and wards. Yet, strange

to tell, in all the annals of conversion reported in the current century, I have not had the good fortune to find in any journal or record that one single person was either converted or sanctified by memorizing any catechism, heterodox or orthodox, throughout all the states and territories in our modern Christendom, European and American.

But we assume that if these formulas of speculative theology do not convert any one, they may save some from being entangled in the meshes of a false faith, a false doctrine or a false philosophy. This is a very questionable assumption; but, when granted, What does it mean? That mere ecclesiastic or magisterial authority alone, and not reason or investigation, is of any value or importance in giving direction to the understanding, the conscience, and the heart of saint or sinner.

In physics or in metaphysics, in philosophy or in science, there was no progress—no perceptible or valuable progress—for many centuries; during, indeed, the entire reign of the Aristotelian philosophy and the tyranny of the mere logical and catechetical learning. Answers printed or written for stereotyped questions, propounded in seminaries of learning—I care not what the subject or the science—never made a thinker, a scholar, a philosopher, or a great man, much less a saint or an heir of immortality.

It is observation, comparison and deduction that make the man, the philosopher, the Christian. It is faith in the mysterious and sublime facts attested by prophets and apostles, obedience to supernatural and

divine precepts, well authenticated, and a rational and well grounded hope in promises guaranteed and sustained by the divine veracity that constitute a Christian.

And do we need such auxiliaries to secure the special rights of our creeds and our denominations? So think the Romanists. We may not, indeed, go the length of the Cenobites and the Sarabites. We may not have the Benedictines, the Bernardines and Franciscans; but we may have the same mystic personages, under names quite as sacred and quite as superstitious, too, and not less offensive to humanity and good taste than the Jesuits or the Dominicans, with their inquisitions and its *auto da fe*.

But we are Republicans and Protestants. Then let us act in harmony with the oracle of the great Chancellor Chillingworth—"The Bible, and the Bible alone, is the religion of Protestants." Let it be venerated as it superlatively merits, in every school and nursery, to the university. Let its history of the past and its history of the future be daily studied and taught.

"Let its stupendous facts, its sublime precepts and its rich and ineffably transcendent promises command a daily portion of our time and of our studies. Let its deep and lofty philosophy and divine science imbue the minds of all our youth that receive instruction and garniture for our social system, and the high offices in the schools, the churches, the courts, the legislative halls and great councils of our august Republic. Let no sectarian dogmata, no ready-made and finished creed or formula of faith, be introduced into any school or into any literary or philosophic institution. Let the Lord himself teach

in all our seminaries in his own words and in his own arguments, and let us fear not that he may impinge upon the shibboleths or weaken our earth-born sanctions of heaven-descended truths. Bribe not the infant mind with honeyed arguments and paltry tinsellings of your favorite dogmata, which neither their authors nor their advocates can demonstrate or make intelligible to any discreet and inquiring mind.

He that made the eye of man, can he not see? He that made the heart, does he not know how to awaken all its sympathies, to open all its fountains of feeling, to allure it to himself, that he may beautify and gladden it forever?

Patronize, then, ladies and gentlemen, no church, no school, no seminary, that does not honor God's own Book, by giving it to all the people as God gave it to the human race.

When God himself, by plenary inspiration, educated the Bible philosophers, orators and scribes, shall we embargo their tongues by imprisoning them in papal cells and inquisitorial dungeons, or by inhibiting their being heard in any or in every vernacular of the many-tongued earth? Let us rather elevate them to the highest schools and chairs in all our colleges, and risk all the consequences of permitting them to speak to us the Divine Oracles, under the plenary inspiration and guidance of the Spirit of wisdom and of utterance.

Proscribe every creed and manual, every catechism of every name and of every party, rather than the Bible; and fear not to permit God himself to be heard, in his own wisdom and eloquence, by every pupil, and

every student in the land, and leave the consequences to God.

If ignorance be a reproach to any people, and if intelligence and righteousness exalt a nation to the highest rank and dignity amongst the nations of the earth, then under such auspices, we, as a nation and people, shall stand among the nations of the earth great and happy and powerful—fair as a morning without clouds, "bright as the sun, and terrible as an army with banners."

The foregoing lecture I trust will be read with profit and spiritual interest. It is strong, instructive and calculated to inspire vital piety in the young of both sexes, who will thoughtfully and attentively read it.

I wish just here to show the *want*, and the *neglect*, of Bible teaching in our colleges and academies of learning, by a remark of the Rev. A. H. Strong, President of the Rochester Baptist Theological Seminary. In 1878, in an address on "Sources and Supply of the Ministry," published in the "Boston Watchman," was found the following extract:

"Why is it that all other sciences are supposed to form a necessary part of a liberal education, while no place can be found in a college curriculum for the most important of all, the science of God?"

In connection with the foregoing invaluable address, on Colleges by President Campbell (who was President of Bethany College from its commencement in 1840, until his death, which was on the 4th of March, 1866), I desire to give one specimen of his Biblical training of the students under his care and teaching,

which I think cannot fail to impress every reader with the wisdom and thoroughness of such scriptural training. During the first five months of the College session in his course he lectured on the Pentateuch, the five books of Moses; the last half of the session he took in the four Gospels and Acts of Apostles. But in regard to the promised specimen—Mr. Campbell required each student, during the reading of the first five books of Moses, to draw off a representation of the furniture of the Tabernacle, also a full description. In so doing it indelibly fixed it upon the mind. Mr. Campbell used to say that no one could rightly understand or appreciate the Christian religion who did not understand the picture or type given by Moses in the setting up of the Tabernacle. He venerated the Old Testament, and by no means "threw it away," as, in years gone by, many of his opposers cruelly said that he did, because they were not disposed to rightly divide the word of truth, God speaking to man in each dispensation. First the Adamic, then the Mosaic, and last the Christian. In this course of training I have thought it impossible for any one to become deistical on leaving Bethany College—though they might not obey the Gospel invitation.

I had intended here to have given a full description of the Tabernacle, as it had been drawn out and dilated upon by one of the prominent students, with care and precision, a Mr. Pollock, of Wheeling, of that day, but shall have to leave it to the reader to turn to the account given in Exodus xxvi, and first chapter, concerning the furniture, the rich curtain, the

golden candlestick, the censor, the show bread and the altar, the cherubim, the ark of the covenant, etc., etc., all of which were attended to by the priest. The foregoing will be read as a specimen of Mr. Campbell's biblical training in Bethany College. It was invaluable to the youth of that day, and laid a foundation of Scriptural knowledge that has blessed the world, both in teaching and proclaiming the Gospel, that had not been practiced since its first proclamation.

In connection with the profound lecture on "Colleges," by Mr. Campbell, just quoted, I desire to give a testimonial of its worth, and the admiration expressed by the writer: General Robert E. Lee.

I am not an admirer of military titles or of anything connected with war, believing it to be contrary to the spirit of the Gospel. Mr. Campbell delivered an address on "War" in the city of Wheeling, as far back as 1848, in which he denounced it as barbarous and contrary to the religion of Christ; and he has taken the position that all national difficulties ought to be settled by arbitration. Since that time it has been fully proven that such can be done. The case in the late civil war, respecting the disagreement between England and America, in regard to the "Alabama and the Virginus," was amicably disposed of in that way. My granddaughter, Virginia Campbell, who was married to Alexander Thomas Magarey, of Adelaide, Australia, (in September of the Centennial year) on her bridal tour with her husband, had the pleasure of visiting the house wherein the Arbitration was held, and read the names of the arbitrators and saw the mementoes of their international work.

But to the aforesaid testimony of a distinguished and pious General—a man of inestimable worth, who, after reading the address on Colleges, wrote as follows:

LEXINGTON, VA., Dec. 10, 1868.

S. M. D., Nicholasville, Ky.:

MY DEAR SIR:—Your favor of the 12th of January, together with a copy of the *Millennial Harbinger* of February, 1854, containing an address on the government of colleges by the late Rev. Alexander Campbell, first president of Bethany College, West Virginia, was received while I was absent for a few days performing a brief tour in Eastern Virginia, but read by me with as much interest on my return as though it had just arrived. I tender you many thanks for a copy of this address, and regard it as among the ablest productions I ever read. As Dr. Symonds said of the great Milton, so I may say of the late President of Bethany College, "That he was a man in whom were illustriously combined all the qualities that could adorn or elevate the nature to which he belonged. Knowledge, the most various and extended, virtue that never loitered in her career, nor deviated from her course. A man who, if he had been delegated as a representative of his species to one of the many Superior worlds, would have suggested a grand idea of the *human race*." Such was President Campbell. Again I return you my thanks for this favor, etc.

Respectfully your obedient Servant,

R. E. LEE.

CHAPTER VI.

I WILL treat my readers with an extract (a short but comprehensive one) from the *Millennial Harbinger* of years ago, from the pen of dear Mr. Campbell. It breathes his *heart* as well as his *mind's* conceptions of what true Religion can do in converting man, and renewing his whole nature!

"Religion in the heart, or rooted in the moral nature of man, transfuses itself through the whole frame and identity of its happy and holy subject. It crystallizes everything in human nature that can be immortalized, and sheds a divine gracefulness over all the workings of the human soul.

"It distils the dews of heaven upon the heart—it breathes a delicious odor upon society, and imbues with a heavenly sweetness the temper and conversation of the happy spirits who cherish its divine and holy influences by submitting to all its sacred ordinances and requisitions. Its active power never shines with more splendor than when most oppressed. Hindrances, difficulties, and dangers but increase its momentum and impart a peculiar luster and heroism to all its efforts and enterprises. The more it is oppressed the more it aspires towards heaven, whence it descended, and the more efficiently it struggles with every weight and entangling influence which would retard its flight to the supreme object on which clusters all its pure and holy affections."

Mr. Campbell was devoted to the education of the young. He taught when but a youth in Ireland, before coming to this country, as heretofore spoken of—and had many young men under his care at Buffalo Seminary. It appears that the intensity of his interest increased with his years in regard to the proper education and training of man!

I think now with admiration of how great his devotion and energy was when Bethany College was first instituted. During the first winter session, in order to present the class with his morning lectures on the Bible, and not interfere with the regular hours of the classes under the various Professors, he attended to the morning lectures before daylight. Then he returned home to breakfast, thus setting a good example of early rising to the students. However, after that session it was so arranged that the class for Biblical instruction met at half-past eight o'clock, and this has remained the custom of the college to this time. Ah! many are the memories of such of them who are still living (and now getting old) of the days which are numbered with those "beyond the flood." Yes, and how sweet their memory still—departed hours never to return, but put in the Book of Record above!

Among his many labors and writings will be found a translation of the New Testament, consisting of a General Preface, an Apology for a New Testament, also, Preface to the Narratives of Matthew, Mark, Luke and John. This work was gotten up from the original Greek, by Doctors George Campbell, of Scotland; James Macknight, of Scotland, and Phillip Doddridge, of England, and with various emendations, and

AN APPENDIX,

BY ALEXANDER CAMPBELL, IN 1839.

It has been often said that A. Campbell "had made a Testament because the name Campbell happened to be in the Book. The work is highly valuable, containing Prefaces that will enable the reader to understand the narratives or Gospels. The work is in sections, and though not approved of at the time Mr. Campbell amended the translation of the Three Doctors, it has been adopted by the translators in England under the approval of Queen Victoria, and is just being issued.

A short quotation will here be given from the conclusion of the four narratives, with a short address to the reader. It is thought to be one of the most eloquent passages ever penned by Mr. Campbell.

"The christian who sincerely desires to understand these narratives will not only most unfeignedly present his supplications and his prayers to Him who gives his Holy Spirit to them who ask Him; but he will exercise those faculties of understanding which God has given him, and to which he has adapted all his communications since man became a transgressor. He will apply the same rules of interpretation to these compositions which he would apply to any other writings of the same antiquity. He will consider the terms, not otherwise explained by the writers, as conveying the same ideas which they are wont to convey in common acceptation. He will always keep the design of the writer before his mind: and for this purpose he will attend to all circumstances requisite to ascertaining his design—such

as the character of the writer himself, the circumstances of the people whom he addressed, or amongst whom he published his writings, their peculiar prejudices, views and feelings at the time of his writing to or for them; his own most explicit avowals with regard to his motives and intentions in making any communications to them. All these things will be attended to, and the writings examined in the natural order in which they are presented; noting every allusion and incident with the greatest circumspection, whether it regards time, place or character. But, above all, the most prominent object which the writer has in view, will be the most prominent in the consideration of a rational reader of his writings. And when difficulties occur, not to be satisfactorily solved by the mere import of the words, that meaning which best accords with the design of the whole writing, or with the particular passage, will be preferred.

But, as yet, we have not called the attention of the reader to the ultimate design of these narratives. We have, indeed, noticed that their *immediate* design is to convince the reader that Jesus of Nazareth is the Messiah, the Son of God; and that this object is subordinate to another design, viz: that the reader might through this conviction enjoy Everlasting Life.

Reader! This is the glorious end of all these sacred histories. On the following pages is inscribed the most astonishing narrative ever read; the sublimest and the simplest story ever told.

But this is not all. It is designed to accomplish an object superlatively grand, transcending in degrees in-

expressible the most magnificent scheme that created intelligence ever conceived. To convert a race of polluted, miserable, dying mortals into pure, happy and glorious immortals; to convert the gates of death into the gates of immortality; to make the pathway to rottenness and corruption a high road to deathless vigor and incorruptible glory; to make the grave the vestibule, the antechamber to a "house not made with hands, eternal in the heavens;" to make the dying groans of sin-worn nature, a prelude to ecstacies unalloyed. Yes, this is the benevolent and glorious design of these Testimonies. Books written with such a design, with a design to purify, elevate and glorify the debased and degraded children of men; to prepare, furnish and adorn them for the society of principalities and powers, for the society of their God and King in a world of perfect bliss, most assuredly come with a divine character to man. Their claims on the attention and examination of those to whom they are presented, most certainly are paramount to all others. And the bare hypothesis, to say nothing of the moral certainty, that they came from God with such a design is quite enough, methinks, to woo our whole rational nature, to constrain all our moral powers, to test their high pretenstions to a character so philanthropic and divine.

On such a theme who would not wish to be eloquent! But how can we equal in style a subject which when but faintly and in prospective, viewed, exhausted the sublimest strains of heaven-taught prophets and of poets, fired with God's own inspiration—whose hallowed lips tasted not the fabled springs of Pagan muses, but the

fountain of Living Waters, springing from Eternal love! Yet even these failed to lisp its praise. Nay, the brightest seraph that burns in heavenly light fails in his best effort, and in profound thought pores upon the marvelous theme. The compassion of the Eternal God, the benevolence and philanthropy of the Father of the whole family in Heaven and in earth toward us, the fallen children of His love, has transcended the loftiest grasp of the highest intelligence, and has made to falter the most expressive tongue in all the ranks of heavenly powers. In all the rapturous flights of these morning stars of creation, in all the ecstatic acclamations of these elder sons of God, the theme has not been reached; and though they have tuned their harps a thousand times, and swelled their voices in full chorus in countless efforts, yet the theme is still unequalled, and, as it were, untouched.

Vain, then, would be the attempt, and fruitless every effort to express in corresponding terms a subject so divine. Indeed, we have no language, we have not been taught an alphabet adapted to such a theme.

"Come, then, expressive silence, muse, its praise."

I shall now insert one of Mr. Campbell's morning lectures selected from the work entitled:

LECTURES ON THE PENTATEUCH,

BY ALEXANDER CAMPBELL.

This work was gotten up by brother W. T. Moore. It contains also the first sermon Mr. Campbell published, the Sermon on the Law. He never desired or thought it important to have his discourses printed. It

has been regretted by numerous friends that he did not. I only know of three in print. The one above named, and one on "The Justification and Coronation of the Messiah," and another he wrote for brother D. S. Burnet's paper, "The Christian Preacher," published in Cincinnati, 1836. The following brief letter accompanied the sermon.

Dear Bro. Burnet:

My sermon is just this moment launched; it has been three weeks on the stocks: in that time I have been on a tour of ten days to Ohio, and, perhaps, have spent between two and three days in getting it ready for the sea. It is pitched within and without, but there was no time for painting. The seams are, I hope, water-tight, though I used the hand ax much more than the joining plane. In truth, I am a poor hand at writing sermons. This is the third discourse I have written in twenty-five years. I think it will make one hour's talk for a good speaker, but we have one or two men on the Western Reserve who would utter it all in less than thirty minutes. I am always more willing to indorse for the matter than the manner; and I trust the discourse will be found to contain good and wholesome doctrine. All of which is most affectionately tendered you in the Lord.

ALEXANDER CAMPBELL.

Bethany, December 18, 1835.

But to return to the morning lectures in the Pentateuch, it being the twenty-third in the book. They

were taken down with extracts of Mr. Campbell's sermons (which are also contained in the book) by Chas. V. Segar, a competent phonographer, but he died before having them printed.

LECTURE XXIII.

EXODUS XXVI.

Gentlemen:

Much has been read and spoken in regard to order. All know that God is a God of order, but the best lesson ever read upon that important topic is given in the construction of this edifice, this mystic edifice, every item of which is a type. Just as metallic type in our day are used for the purpose of communicating knowledge to mankind, so God has cast a font of type in which, when set up in their proper places and arranged according to the Divine economy exhibited in them, we are enabled to read the whole form of the remedial system.

We have said that Moses was a great type-founder. We now add that he had the best education of any man on earth, having been twice forty days under the teaching of God. He had a perfect pattern of everything. He was not left to vague and unprecise descriptions, but so careful was the Almighty Architect to have his design perfectly accomplished that as Moses descended from the mount, He charged him saying, "See that thou make all things according to the pattern which I showed thee in the mount." Hence, there was not a blur or blot not a single aberration from the exact image which he has received of this superlative palace. We have seen

already that the object of Deity was to rescue man, to redeem him, which has been, and is, and ever will be, the noblest work in the universe.

Gentlemen, when we look at the planet on which we live—look at it geographically and geologically or in any other way in which science can penetrate its mysteries—we find it to be a great storehouse. We dig up its surface and find that the elements of everything animate or inanimate are there. These things were all allotted and located in the best conceivable form, and for what purpose pray? Why is it that every climate does not produce the same things? Why have we to dive into the depths of ocean, or tunnel the towering mountains in quest of precious metals and sparkling gems? Why is it so? These are great questions to those who are inquisitive as to the works of God, and when answered will redound to His glory. The earth has a skin as has man. That skin is the soil which is covered with the sweetest of all colors made to suit the eye of man. There is no color in the whole range of the floral kingdom that affords as much pleasure to the eye of man as does Nature's livery—green. Everything is just as it should be—just as it was intended to be. All the water and all the earth were measured and weighed; and nothing was found wanting—nay, so perfect is Nature that one single grain of additional matter might, for what we know, throw the whole universe out of equipoise. One single ounce abstracted might convulse the system—throw it into utter confusion. Gentlemen, there is a natural desire on the part of man to rise higher and higher. We do not mean to create new mind or matter.

There is nothing more to create; but the capacity of man for the acquisition of knowledge has never been ascertained.

He has one idea, which is the differential one, that ought always to be present to his mind. As we have repeatedly said, the grand distinguishing attribute of man is not perpendicularity of position on the earth, or yet the possession of external and internal beauty. But it is the capacity and power to appreciate a moral idea. That power you can not impart to any other creature on earth. There is nothing that flies in the air, swims in the water or treads the face of earth that can be taught to appreciate a moral relation or obligation. Hence man, mortal, erring man stands pre-eminently above all creation beside. This is the glory of man. Now, this whole book was gotten up for the express purpose of impressing upon man a true appreciation of his moral relations. They could never have been taught him in any other way, under the conditions of his being; for *mark it, what God does is best.* There is in all His works a perfect adaptation of means to ends; consequently everything in the material universe is a prodigy. There are more than ten thousand different items entering into the constituency of man, and every one though distinct in itself, marvelously and harmoniously blended into one grand and wonderful whole.

Behold his eyebrow as its wonders are revealed by the microscope! How wonderfully it is adapted to shield the sensitive organ of vision from injury. How greatly it surpasses all the artistic machinery of man's invention; and, yet, there is not a single hair in that

eyebrow which is not itself a prodigy. Is it not a wonderful indication of Divine wisdom? Now, we should never have thought of building a tabernacle like this independent of supernatural instruction. Hence it required a programme as God could not superintend it physically or metaphysically. It, therefore, became expedient that he should give a perfect model of every portion of it, and that to Moses, who was, above all other men, possessed of the greatest natural endowments, the finest constitution, and the most eminent acquired fitness, to take charge of the undertaking. Think of a man living to be one hundred and twenty years old without losing a single power of mind or body! He was as young in his last days as in his earliest maturity. He was the man for the place. So perfectly was he admired and confided in by the people that it is truly remarkable that God should bury him himself where no man could ever find his remains. He interred Moses in the earth, but no mortal man knows where. Moses has not only been honored as the meekest man of earth, but no man has risen out of humanity with whom God spake face to face for days and days as He did with Moses.

We are greatly indebted to the Author of all Good for the detailed account given here of this sanctuary which was to be a programme, a typical figure of every item that enters into the scheme of the redemption of man.

This mystic palace whose architect was God, is the study of all studies to interest the man of taste, even if he has no religious feelings. There is a myriad of

interesting facts in the arrangement of the whole edifice. All the precious metals are brought together here; all the gems of costly price are here collated, and no man on earth was ever so richly and gorgeously dressed as Aaron, the brother of Moses, when at the altar. He had a splendid cap, beautifully engraven with clear capital letters of marvelous significancy, and richly ornamented with fine jewels; and others, engraved with the names of the twelve tribes both upon the shoulders and breast, were representative and symbolic of the great ideas in harmony with the building of the Tabernacle.

The importance of this structure may be estimated from the fact that there is no comparison to be instituted between the programme and history of the building, and the account given of the whole original creation—the six day's labor of God. We read the latter in a single chapter; but in the details of the tabernacle we have chapter after chapter, and book after book, and then we have a recapitulation of the whole in the book of Deuteronomy.

Mr. Campbell's morning lectures on the Pentateuch (the five books of Moses) the first half of the session, and on the four Gospels and Acts of Apostles the last half of the college session, can never be over estimated. They imparted knowledge and strength, with an understanding of divine things, that had never been taught in any college of learning before, either in the Old World or the New. And surely the teaching has been made to redound to the good of humanity and the glory of God, by those proclaimers of the Gospel

who sat under his immediate teaching. It must be acknowledged as a great blessing that so many of those lectures, or parts of them, have been preserved, in the volume of the book entitled "Lectures on the Pentateuch," which volume also contains one hundred and two extracts of sermons delivered by Mr. C. in 1859 and 1860, regularly taken down by the stenographer referred to. The same volume contains Mr. Campbell's sermon upon the Law, delivered at the Redstone Association, September 1, 1816. [I had been thinking of inserting it in this present work, but as it is published entire in the volume now before me, I have concluded to omit doing so.] There are in all thirty-four lectures reported. Although out of the regular order, I feel constrained to give an extract from the thirty-fourth and last one. It contains at the conclusion the lofty and heavenly conception that Mr. Campbell entertained *upon prayer*. The thoughts are so clear, so striking and so solemn, I trust all who may read them will be improved in *heart*, and benefited.

"The chapter read this morning is one of the best and most infallible commentaries upon the tabernacle, which had ordinances of divine service, and a worldly sanctuary, *i. e.*, one pertaining to the flesh—the outward, the sensuous man. The Apostle has commented upon it, even to the Hebrews; presented the great ideas underlying the institution. After the first vail, and after the second vail of the tabernacle, was the holiest of all—heaven itself, in divine glory and majesty, was present there. Incense of the most exquisite composition was there presented to the sense, as pre-

scribed by Moses—the most delightful perfume ever breathed by man. The odor was superlatively grateful to the sensuous nature. And why was this? What were the reasons for its being so? is a question that arises to every inquisitive student of the tabernacle. Was it not a type of the prayers of devoted and pure hearts, acceptable to God as the incense of the morning? He was said to take delight in it. And once a year the high priest carried into the holiest place a supply of the delicious perfume, that his person and presence might be acceptable to God. But with this he must have a pure, devotional spirit. It was a great condescension on the part of our Heavenly Father to vouchsafe this symbol of spiritual, devotional worship, that its acceptableness might be signified to man.

Prayer is begging—supplicating—asking favors. Some people think they are doing God great honor when they pray to him ; as if a beggar, who asked alms of a king or lord, should conceive that he was doing him honor, because, forsooth, he begged a pittance of his wealth ! Men fall down upon their knees, or stand up, in the assembly of the people—performing a work of supererogation in this respect—and really flatter themselves, when they get through, that they have honored God ; and merit much for having prayed to Him. This is one of the most specious and delusive ideas ever cherished in the heart of man. Yet there are multitudes, both in the Old World and the New, who really believe that they honor their Maker by prayer. Of all the delusions, the hallucinations, that ever took possession of the human brain, this is the most absurd. It caps the climax of religious folly.

Gentlemen, we are royal beggars. We pray through a representative High Priest, and it is *our* greatest honor; and the more grateful we are for the privilege, the greater the honor to ourselves. Yet nothing in us makes our prayers meritorious in ourselves. Can you suppose that a beggar, who stands at your door and proclaims his wretchedness with a flood of tears, thereby establishes a claim upon your bounty? Has he *merited* anything at your hands? So, when we come to God upon our knees, with contrite hearts and devotional spirits, is it possible to imagine that we *merit* anything at His hands? Have we any right to His attention? Surely not. Yet, in sublime condescension, He hears and answers our petitions when made aright. The poet Young, has said, "Man's highest honor is an audience with his God." But let him not suppose he honors God.

If a man should have the ear of an earthly autocrat for an hour's interview, he would tell the honor to his children, and his children's children. What is this to having audience with the King of kings and Lord of lords? Can man conceive of anything which should so inspire him with gratitude, with veneration and love, as that, upon the throne of His glory, God should hear the prayers of the frail denizens of the earth—should listen to their supplications? There is not, within the lids of the Bible, a presentation of the divine character so fascinating as that which reveals Him as a prayer-hearing God, who, in His infinite majesty, could condescend to listen to the prayer of an earthly beggar—or that He would hold in abeyance the awful machinery of the

universe, as in answer to the prayer of Joshua. What an exhortation to man, to bend his heart and soul in thanksgiving and adoration, to the bountiful fountain of his being.

In the order of worship the high priest stands before God, and entreats his attention to the wants of his people, having the names of the twelve tribes upon his person. The Lord looks down upon him and blesses him, and through him, the people he represents.

Gentlemen, let us mark emphatically the great idea of representation which permeates the entire volume. We think it a great boon to have a representative government. It is at least but an offshoot from the great system that pervades the entire Bible. God made one man that represented the whole race—Adam first; and the second Adam represented the race of man, and God as well. The system of representative men working for the honor and glory of God, is one of the grandest ideas presented to man's contemplation. Coming down, by regular gradations, from Creation to Cross, they have laid a foundation for worship, firm as the throne of God itself."

The work contains thirty-four lectures—with a preface and introduction—and forty-one pages of biography of Mr. Campbell, well collected, from the pen of Mr. Pendleton, in the *Wheeling Intelligencer*, the editor being a nephew of Mr. Campbell. It is greatly condensed and well arranged, and cannot fail to interest the reader. I would wish that the Lectures on the Pentateuch were more largely read by the old as well as the young.

The *Millennial Harbinger* being out of print, and thousands of our young men not having the opportunity of referring to our old works, cannot but feel the loss. Our periodical and church literature is increasing, and I am thankful to know it is valuable; still, I think all will agree with me, that it is safest to keep in the old paths—the teachings that first introduced the Reformation. We have many important and interesting works from able writers, Bro. Millegan, Bro. Lard, Bro. McGarvey, Bro. J. T. Walsh, Dr. J. T. Barclay, Bro. Lemon, and Bro. Errett's gifted pen. Our biographies of Brethren Smith, Rogers, Shaw, Johnson, Goodwin, Creath, Scott and Franklin, do honor to the heads and hearts of the writers. Many works of smaller size, though of much value, from Bro. Pendleton, Bro. Rowe, Bro. Jonas Hertzell, Bro. Lucas, Bro. Longan, and the late volume, The Heavenward Way, from Bro. Garrison, with Bro. Errett's Letters to Young Christians ought to be in the hands of all the young of this generation. Then think of the writings of Bro. Franklin and Bro. Dr. Richardson, and surely we have much to enlighten and elevate us and comfort our hearts. And still further, the comprehensive work upon the Gospel, "The Remedial System," by Bro. Christopher. Taking in all of the grand and various topics coming under that head is a work entitled "An Encyclopedia on the Evidences or Masterpieces of Many Minds," by J. W. Monser; these ought to be in the hands of our proclaiming brethren everywhere. I feel like bringing together the literature of our dear brethren, and think we ought to be thankful for the number of good books we have.

But I am afraid to talk of our numbers, and when I have been asked how many thousands we number, as a people, I have replied, even if I had in mind what had been said in regard to numbers, I felt afraid to utter them. It looked so much like King David numbering Israel.

The following is a sermon written by Alexander Campbell, 1850. "On the Justification and Coronation of the Messiah,"

It may be proper to give a little history of the origin of the above mentioned sermon. Mr. Campbell was requested to write a sermon for a work that was to be published in Kentucky, in 1850. It was gotten up with twenty-eight sermons from the pens of distinguished preachers of various denominations. A copy of the work was sent to Mr. Campbell, containing the sermon from Mr. Campbell.

"Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified by the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up to glory," 1st Tim., iii, 16th verse. "But we see Jesus, who for a little while was made less than the angels, that by the grace of God He might taste death for all, for the suffering of death, crowned with glory and honor." Heb. ii. 9.

The destiny of a man, a nation, an empire, a world, is sometimes suspended on a single event. On one act of one man, God, in His infinite wisdom and benevolence, suspended the entire destinies of the world.

There is but one center in every circle, one center in the solar system; one center in the universe; and one

central idea in nature, providence and redemption. Around that idea the physical, the intellectual, the moral, the spiritual universe revolves. If God delights in number, in variety, in magnitude, as the universe attests, He also delights in simplicity in individuality, and in unity. Hence, one law is but the result of the centripetal and centrifugal forces of the universe. And from the continual antagonism of these forces arise all the order, the beauty, the life and happiness of all the empires of creation.

But to man—fallen, ruined man—to his dim vision in this murky atmosphere, notwithstanding all its order, harmony, and beauty, the universe, at this peculiar angle of observation, appears as a "maze without a plan." He sees an alternation of light and darkness, of good and evil, of beauty and deformity, of pleasure and pain, of life and death. Jaundiced with sin, to his moral vision, the evil transcends the good; corruption and decay luxuriate on youth and beauty; adversity treads upon the heels of prosperity; death and the grave triumph over all; while to the enlightened eye of faith and hope, God, in nature, in providence, in grace, is only "from seeming evil still educing good, and better still, and better thence again in infinite progression." Sin, indeed, has reigned even to death, and to the desolation of the grave; but grace reigns to eternal life, and glory and blessedness, through Jesus Christ our Lord. We thank God there were two Adams. Adam the first, and Adam the second. If by Adam the first came sin and death into our world, by Adam the second have come righteous-

ness and life. If in our relation to the first, we toil, and sicken, and die, in our relation to the second we repose, convalesce and live forever. If by the first we have lost Eden and life, by the second we gain heaven and immortality. If through one man "sin has reigned even to death," through another man grace reigns through righteousness unto eternal life. Truly, then, with Paul, in our text, we exclaim, "Great is the mystery of godliness; God was manifested in the flesh, justified by the Spirit, attended by angels, announced by Prophets and Apostles to the nations, believed on in the world by Jew and Greek, and finally glorified in heaven," Of the few predicates in the passage concerning the Messiah, so distinctly enunciated by the apostle, as constituting the great mystery of godliness and of redemption, we select but one for the present consideration, edification and comfort. Before stating our present theme, we must premise a remark or two, on the term *mystery*, or the mystery of godliness.

The term mystery does not always, in its broadest sense, indicate something incomprehensible. If that were its uniform acceptation, Paul spoke amiss when he said, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," etc. This was once a mystery, but it is not now a mystery. In other words, it was once a secret, but is not now a secret.

Formerly, the condition of those living on the earth, when the Lord would come, was not known. It was then incomprehensible; but it is not now. The Gospel itself was a mystery, while indicated only in types, and

figures, and prophecy, but now it is a mystery revealed. The calling of the Gentiles, in the same sense, was a mystery, hid and kept secret for ages, but is no longer a mystery. "It was given to the Apostles to know the mysteries of God"—secrets hid from ages and generations, but now divulged. Mark iv., II.

There are yet mysteries unrevealed, concerning "the Man of Sin," and the fortunes of the world, but in Christianity and the Gospel, what were formerly mysteries, are mysteries no more. To call things that are simply incomprehensible mysteries, is to extend the word beyond our text, and to make everything a mystery; for, indeed, there is nothing that we can fully comprehend. Rom. xi.; I. Cor. xv. We cannot comprehend the union of body and soul in our own person, much less the union of Father, Son, and Holy Spirit in one God. But the mystery of godliness is not a mystery of that class.

It is a mystery developed and revealed by the Holy Spirit. If, then, any one be ignorant of this mystery, the sin lies upon himself. As Paul says, "Let him be ignorant," presuming it to be voluntary.

To many, I fear, this single item embraced in my subject is still a mystery unrevealed, or a secret unknown. Let me, then, ask, and let every one who hears ask himself, what means the declaration, "Jesus was justified in the spirit."

I am told that it is not *the* Spirit, but *spirit* in contrast with *flesh*, as both these terms, *flesh* and *spirit*, are found in the original Greek text, without the definite article. Literally, it is alleged, the original reads,

"God was manifest in the flesh, justified in the Spirit, seen by angels," and it might be added, in the same style of criticism, "preached in nations, believed in world, received up in glory," or in a world and in glory. This is in truth, hypercriticism, as unsound, as uncouth. When, and in what manner was God justified in Spirit—by whom, or by what spirit?

Griesbach gives another reading, which sound criticism and the context approve. It has not, indeed, a majority of ancient manuscripts, now known, to sanction it; but some other genuine and approved readings have not. It is, however, one which the context and the facts of the case approve. It is read "He who was manifest in the flesh" [Hos for Theos; namely, God in the person of Jesus] "was justified by the Spirit." The work of the Holy Spirit, primarily, is to testify of Christ, or that "*Jesus is the Christ*," to sustain his pretensions, to prove his mission; and thereby to *convict* (not merely to convince) the world of sin, in rejecting him, and to *convince* (not to convict) the world of righteousness—his righteousness against the calumnies and the condemnation of his enemies. It was not the human or the personal spirit of Jesus that justified him. It was the Spirit of God that justified all his pretensions against all the false charges and calumnies of the world.

But the task we now assume is to develop the most important item of the mystery of godliness, namely, that the subject of this proposition, whether read, "God was manifest in the flesh," or "He who was manifest in the flesh," *was justified by the Holy Spirit*.

In any case there are but five predicates of the subject of the proposition, unless we suppose that the mystery of godliness itself was the subject of the proposition. Should this be assured, then we have six predicates—"God manifest in the flesh," would be the first; "Justified by the Spirit," the second. But does the term justify apply to a *person*, or a proposition? "Seen by angels," is the third predicate. But was a mystery or a person *seen* by angels! "Preached to the Gentiles," the fourth; "Believed on in the world," the fifth. These scarcely apply to a mystery; rather to a *person* "Received up to glory," the sixth item. But was the mystery of godliness taken up into heaven! It must, then, be conceded that the words, "*God manifest in the flesh*," are the subject of the proposition. Of the five grand predicates concerning him, we have selected the first named as essentially fundamental to his favorable reception on earth, and ultimately to his coronation as Lord of ALL in heaven.

The present inquiry is, What is the import of the fact affirmed in the words, "Justified by the Spirit"? To develop this fact in its scriptural import and bearings, is of transcendent importance. Its standing at the head of the sublime predicates of the Lord Jesus, and if any one please, at the head of the grand mystery of godliness, obviously suggests its primary importance.

In conducting the mind of a Bible student in such an inquiry as that proposed, it would seem expedient: First, To indicate the meaning of the word *justify:* Second, To inquire into its appropriateness to the

Lord Jesus Christ. Third, To ascertain the time, place, and the circumstances of His justification. Fourth, The consequences thence resulting in His coronation as Lord of All, and the commencement of His reign.

To indicate the meaning of the term *justify*, it must be observed that it is in a forensic term. It implies that a person has been accused; that an issue has been formed; and that the allegations have been heard, examined, and satisfactorily refuted before a competent tribunal. In consequence of which, the accused is officially pronounced *not guilty*, legally righteous, and absolved from all blame in the affair.

But there is evangelical as well as legal justification. There is a justification by grace, as well as justification by law. It is, therefore, important in this case to appreciate fully the difference between legal, or forensic justification by grace or favor. In the latter, there must have been the guilt of transgression, else the accused could not have been justified by favor. In legal justification, the accused must have been proved to be innocent. In evangelical justification, the justified must have been proved to be guilty. It follows, then, that justification by grace is only equivalent to pardon or forgiveness. It is called justification, merely because the party thus justified is treated as though he were innocent of the guilt alleged and proved. Hence, it is said, "To him that believeth on Him who *justifieth the ungodly*, his faith is counted to him for righteousness." But who dare say that He who was "God manifest in the flesh" was justified by grace:

He was holy, harmless, and undefiled by sin, and purer than the heavens, that only witnessed sin.

But there is besides the legal and evangelical sense of the term justify, a figurative use of the word. Jesus was accused of hypocrisy, as pretending to be God, while, as they alleged, he was no more than man. He was accused of imposture, and being leagued with "the prince of demons." He assumed to be *the Son of God*, in its true, literal, and unfigurative sense. And because he was audibly and visibly recognized at his baptism by a voice from heaven, declaring him to be truly and literally God's only begotten and well-beloved Son, and, by the descent of the Holy Spirit upon His head, identified and visibly marked out as the person to whom the oracles of Jehovah applied, it may be alleged that He was justified from such imputations by the Holy Spirit. But at most, this was only private and figurative, being without formal trial or accusation, and while He was merely acting out the duties of a prophet. It does not meet the case of legal evangelical justification, indicated by Paul, when the Lord Jesus had passed a final and formal trial. Paul makes the declaration in our text, after He had been accused, tried and condemned to die, by both the ecclesiastical or sacerdotal, and the political tribunals under whose supervision and judicature He had spent His life.

This will appear more striking and conclusive from a careful perusal of His valedictory address to His disciples, immediately before His trial and condemnation to death. In that discourse, He intimates to His disconsolate friends, that it was expedient, nay better, for

them, that He should return to heaven, and send a *third* person, of equal power and glory, to plead His innocence and His cause, than that He, in His own person, should continue with them, and plead His own cause, "When," said He, "my special advocate, the *Paraclete*, shall come, he will convict the world of its sin in repudiating Me; convince the world of my righteousness, because I will be honorably received into heaven. I will return to the bosom of my Father, and your Father, to my God, and to your God. And He will convince all men of a future and final judgment after death, and of an eternal reward." To this effect He spoke to His friends and confidants, before entering upon the last scenes of His superlatively eventful life. And here we are led more appropriately to the second item of importance necessary to our just conception of the grand fact, asserted in our text: namely, the appropriateness of the declaration that "He was justified by the Spirit."

When we reflect that his sun had set behind a dark and portentous cloud—condemned to the cross of a Roman slave, and that too by God's own vicegerent, the high priest of his own nation, and by the civil powers that God had ordained, over his own country and people, it would seem expedient, if not for contemporaries, at least for posterity in all coming time, that his character should be more than reinstated, indeed glorified above all rivalry and competition with any aspirant that ever had sought or obtained a miter or a crown.

This view of the premises suggests to us the propriety of formally inquiring, in the second place, into

the appositeness of the term *justify* as here applied to the Lord Jesus Christ. Such an inquiry naturally leads us to the closing scenes of his life, especially during his last trial and condemnation. It was, indeed, literally true, according to ancient predictions, "that He was numbered with transgressors," that "He died with the wicked;" and that too, as though he had been convicted of blasphemy against God and treason against the government of Rome.

It is well for us that this last trial and condemnation occupy so large a space in the four Gospels, and one given to us with so much circumstantiality and detail. The trial of Jesus does not, I fear, occupy a corresponding space in the minds and hearts of our contemporaries. The great palpable facts are, however, all that we can at present note.

The sum of the allegations against Him is that He claimed two thrones—the throne of God and the throne of Cæsar—the government of earth and heaven. He claimed to be the son of David, according to the flesh, to whom the world belonged; and the Son of God, according to a Divine nature, to whom not only the authority of earth, but also that of heaven belonged.* This was, indeed, often hinted at, alluded to, and, indeed, assumed by Himself and his friends, some of whom looked with a single eye, not merely to the loaves and fishes, but to provincial crowns and sceptres under his administration. These assumptions had some way reached the ears of both Herod and Pontius Pilate and

*And the Son of God, according to a Dionic nature, to whom not only the authority of earth, but also that of heaven, belonged.

other contemporaries of note at that day. But the narrative of His trial and condemnation will place the subject more fully before our minds. It is as follows:

In consequence of His doctrine and miracles, and especially because of His developments of the hypocrisy, arrogance and perversity of the Pharisees and Scribes and the rulers of the nation, they machinated His murder and the annihilation of His party. At their great paschal anniversary during the last year of His jubilee ministry, while they were concerting measures for His apprehension, the devil tempted Judas to embrace the opportunity of betraying Him into the hands of His enemies. From his native cupidity he readily yielded to temptation; and soon finding an opportunity, he delivered Him up into their hands. The chief priests, the Scribes and the elders immediately became His accusers in the court of Caiaphas, assisted by his father-in-law, Annas, to whom they first tendered Him. False witnesses were sought with great avidity and diligence. And such, it appears, was the popular opinion of the Saviour and awe of His person, that they had almost failed in finding the least number which the law required in such cases. "*At the last*," says Matthew, "they found two false witnesses." Yet, all they could allege against Him was that on one occasion He had said, "Destroy this temple of God, and I will rebuild in three days." This He had not said in the sense which they desired to give it. But it answered the purpose of the high priest's court in any way to prove that, being a mere man, He had blasphemously assumed omnipotence or co-equality with God But the witnesses disagreed

so much in their other misrepresentations, that it was in form as well as in substance, illegal evidence. Most unwarrantably, in all our conceptions of law and evidence imperilling character or life, He was compelled, under a solemn oath or adjuration, to swear against His own life. But He gave them a response, under that solemnity, in the affirmative that He was Christ, the Son of the Blessed, which in their sense was blasphemy, being as they alleged, "making Himself equal with God."

But instead of mitigating His offense, He adds, "that they should yet see Him on the right hand of the Almighty, coming in the clouds of heaven, to judge the world. This, in their construction, was blasphemy against God. In their judgment, as the Supreme Court of the Jewish nation, they pronounced him "guilty of death." Immediately on pronunciation of His sentence, the mob, aided and abetted by His accusers and the court of the high priest, proceeded to show Him every form of indignity, to degrade and insult Him in every conceivable way. They spit in His face, buffeted Him, blindfolded him, smote Him with the palms of their hands, and in derision said, "Prophecy to us who it was that smote thee." But although condemned by this court "*to be worthy of death*," being tributary to the Roman government and under its civil polity, they had not power to enforce their decision, and, therefore, resolved to have Him arraigned before Cæsar's court, and under the administration of Pontius Pilate.

That blasphemy or assumed divinity was not a mortal sin under the Roman law which, recognizing the worship of many gods, was essentially polytheistical in its

spirit and character. A new crime must be alleged against him. He is, therefore, accused of *treason* against that government, because he talked of establishing a new kingdom; and, therefore, by implication, assumed to be a king. As a traitor, a treasonable person, aiming at the supremacy of the State—in fact a rival of Cæsar—he is indicted and delivered up to Pontius Pilate. No sooner had Pilate's wife heard of the commotion among the people, and of her husband being called to judge his case than she sent to him her ominous dream with her warning not to decide against him.

Pilate, himself, well knew that on the part of the Jews, it was wholly a work of envy. Nevertheless, time-serving and unprincipled Pagan that he was, despite of her dream and caution, despite of the upbraiding of his own conscience, having no governing principle but his own political aggrandizement, in mockery of all justice, washing his hands before the people instead of purifying his conscience, he commanded him to be scourged and delivered to the priesthood and the infuriate mob panting for his blood.

While they were making preparation for his crucifixion a portion of the rabble into whose custody he was committed even in the Governor's court, arrayed him in an old scarlet robe, crowned him with a wreath of thorns, and put a mock-sceptre into his hands, bowing the knee in derision and hailing him as King of the Jews. Amid all this contumely and insult "as a lamb before its shearer is dumb, he opened not his mouth."

During this reign of darkness in his humiliation, his condemnation having been extorted from his own lips,

while witnessing a good confession before many spectators, may we not exclaim with the prophet, "Who can describe the character of his contemporaries, by whose counsels and hands he was betrayed, condemned, insulted and crucified?

Yet in all this, as testifies one of his apostles, "When he suffered he threatened not," but committed his cause and made his appeal "to Him who judges righteously." He is crucified between two of the vilest malefactors, in the presence of a world's convention, composed not of Gentiles only, but of Jews assembled from every nation under the skies.

No son of man ever possessed a sensitiveness so delicate as his: and, therefore, no one can conceive of the intense agonies which he endured. Forsaken by his Father, deserted by his friends, mocked and insulted by his enemies, nailed to a Roman cross, suspended between heaven and earth he expired. The earth trembled, the rocks were rent, but he dies a sin-offering, as the "*Lamb of God*" *bearing away the sin of the world.*

The agonies he endured were not mere physical pain, though even that was beyond all our conception. His Father hid his face from him, and his soul felt the bitterness of his indignation and desertion. Even the anticipation of it was a burden that covered him with a sweat of blood, while in Gethsemane he groaned in horror at the approaching scene, and praying said, "Father, if it be possible let this cup pass from me; but, not as I will, but as Thou wilt." No sinful man familiarized with guilt can ever fathom the depth of that agony

indicated in the utterance of these words, "My God! my God! Why hast Thou forsaken me?"

After his resurrection from the dead, at different intervals, he frequently held interviews with his Disciples, and gave them many infallible proofs of his resurrection and personal identity; and on his own assignation they were present to witness his ascension into heaven.

To Luke we are chiefly indebted for the narration of this glorious scene, and to David for our knowledge of his triumphant entrance into heaven. The former, in his Acts of the Apostles, records the manner of his ascension; and the latter, in his prophetic Psalms, makes the scene of his entrance into heaven and his reception there pass before us in all the splendors of the richest imagery. To these we can only make a brief allusion.

Having delivered his last instructions to his disciples, the Apostles, and led them out of Jerusalem as far as to Bethany, and thence again ascended the Mount of Olives, while in the act of pronouncing upon them a final benediction; in a chariot of angels he slowly and sublimely ascends to heaven. He does not suddenly vanish from their sight as a gleam of light or a vivid coruscation of lightning, but slowly and sublimely mounts in a chariot of angels, a fair vision of which Israel had when, from his pillow at Bethel, on a ladder in a climax of glory, the angels of God were returning to their heavenly throne from a special visit to him concerning the "Desire of Nations," the light and "Morning Star" of Jacob. Enrapt in beatific vision, gazing on the wake of glory reflected from his celestial train while he approaches the heaven of heavens, absorbed even to an

oblivion of themselves, of earth and all its glory, they stood breathless gazing, awaiting his return. But in condescending sympathy he sends back a portion of his retinue to inform them that they need no longer wait for his descent again. David, speaking by the Spirit, in solemn vision of this long anticipated scene, after informing us that God's chariots are myriads of angels, opens to our contemplation his reception at the gates of the Celestial City. From him we learn that his preceding heralds as soon as they approach the heavenly gate address the sentinels of the Eternal City in such words as these: "Lift up your heads, you towering gates, you heavenly doors give way that the King of Glory may enter in." The sentinels demand "Who is this King of Glory? Who?" His heralds respond, "*The Lord Messiah*, the Almighty Hero who vanquished death and broke the sceptre of the grave." The sentinels in triumph shout, "Lift up your heads, you towering gates, you heavenly portals wide expand that the King of Glory may enter in." Thus He enters the presence—the chamber of the Everlasting King. Soon as he approaches the Divine Majesty arising from his eternal throne and addressing him says, "Sit Thou on my right hand, till I make Thy foes Thy footstool. Reign Thou in the midst of Thine enemies." "I will extend the rod of Thy great empire over all the earth, and make Thy foes Thy footstool."

Thus was he crowned Lord of All.

The angels from all the worlds above, from all the worlds of Jehovah, with all the principalities, authorities and powers of heavenly spheres are summoned to

the scene; and having presented to them "THE FIRST-BORN from the dead, the BEGINNING OF THE NEW CREATION," the Eternal Father who in the days of the Messiah's humiliation once spoke from the excellent glory, saying "This is my beloved Son, in whom I delight; obey him;" now addressing the heads of all the celestial departments of spiritual hierarchies, commands their allegiance to him saying, "Let all the angels of God worship him." "To him let every knee bow; to him let every tongue swear allegiance."

The choral triumph rises. The universal hallelujah echoes through all the realms of glory. The four and twenty elders fall down before him that sat upon the throne, and worship him that liveth for ever and ever. They cast their crowns before the throne saying, "Thou art worthy, O Lord, to receive glory and honor and authority; for thou hast created all things, and for thy pleasure they are and were created." Thus was the Messiah crowned Lord of all

And here we shall return to Jerusalem where he had been degraded and crucified as a felon. There we find the twelve Apostles in full assembly met; the chair vacated by the apostacy of Judas, the traitor, having been filled by an appeal to heaven. They were according to the command of the risen Lord, waiting for a new message from him as the Supreme Sovereign of earth and heaven; and waiting too under the public reprobation consequent upon the condemnation and crucifixion of their leader. Under such a load of infamy how could they presume to say one word in his favor! They were therefore, both kindly and wisely commanded by their

Leader "to tarry in Jerusalem till they should receive power from on high."

It has passed into a proverb, that wherever character or reputation is lost, *there* only can it be found or regained. As, therefore, he had been dishonored in Jerusalem, and before a national convention, in Jerusalem alone, before a similar national convention could he be successfully and triumphantly justified from all the charges alleged against him. Hence the annunciation of what had transpired in heaven during the week intervening between his ascension and the day of Pentecost, was deferred till the next national convention. Meantime, as already observed, a grand revolution, or rather, perhaps, we should say, new order of things had been consummated in heaven. All authority, legislative, judicial and executive, is irrevocably lodged in his hands. The Father now judges no man, and will not judge the world at the final judgment. He is ordered by God, his Father, to judge the living and the dead at his second coming. Moreover, the Holy Spirit himself is given to him, not as it was *upon* him and *in* him, during his personal ministry, qualifying him as the Son of Man, for the grand mission on which he came; but it is now given him to dispense in whatever gifts or measure he pleases.

The convention annually succeeding the Passover week was called the Pentecost, or the commemoration of the giving of the law to Israel from Mount Sinai on the fiftieth day after the institution of the Passover sacrifice. Then God condescended to meet Moses on Mount Sinai, in Arabia, and, through ranks of angels,

put into his hands the moral constitution, or law of ten commands. Most apposite, then, according to the symbolic institution, it was that the day which commemorated that event should be the day on which the Holy Spirit would descend from heaven to Mount Zion, in Jerusalem, at the opening of the new dispensation of remedial love. And as the descent in the presence of a grand convention of the seed of Abraham, so this, also, should be in the presence of a similar convention of the same people, present from every nation under heaven. When, therefore, the whole Christian church was convened in one place, and the nation, also, by its numerous representatives from all kingdoms and tribes, was assembled at their metropolis, the Gospel trumpet was heard; a sound from heaven equally significant of the Divine presence, affrighted and summoned all Jerusalem to the spot where the new community of the true Israel of God was solemnly waiting the advent of the promised Advocate—Paraclete—to empower them to proceed in the work given them in solemn charge.

His arrival, or descent from heaven, was not only heard rending the heavens, but he was also seen in tongues resembling fire, separate from each other glowing in heaven's own brightness, on the heads of the Holy Twelve. On seeing the concourse, simultaneously they arose as one man, and opening their mouths in all the dialects of the earth there assembled, they solemnly and sublimely announced that the Messiah was justified before God from all the allegations of blasphemy and treason preferred against him; that he was, in fact,

crowned "Lord of all," and constituted the reigning Sovereign of the universe, angels, authorities and powers being subject to him. Suffice it to say, that just as many Jews were saved that day as were killed at the giving of the law on the first Jewish Pentecost.

Thus commenced the new kingdom or reign of heaven.

An analysis of the incidents and events of that day, most memorable in the annals of Christianity, is fraught with many blessings to those who sincerely and with a single eye investigate its sublime details. Peter's speech, on that occasion, is the grand opening of the new dispensation of divine grace. To him, in honor of his early confession of the true faith in the person, mission and office of the Lord Jesus at Cæsarea Phillippi, in attestation of its truthfulness and importance, were the keys of the kingdom of heaven granted. He, therefore, primarily and emphatically opened the kingdom of heaven to the Jews, and afterwards to the Gentiles convened at Cæsarea in the house of the Roman centurion, Cornelius. The Holy Spirit on both occasions confirming his word with unequivocal attestations.

If there was a revolution or change of government in heaven, a shaking of heaven, a change of administration, pursuant upon the ascension, trial, justification and coronation of the Lord Jesus Christ; there was also a new era—a new dispensation of Divine government, evangelical and not legal, pursuant upon the descension of the Holy Spirit, to remain always in the Church, as its quickening, animating, sanctifying and

soul-inspiring life. In the former case, its termination was an incoronation of Divinity in humanity in the person of the Lord Jesus (for such was the consummation of the legal and typical age): but in the latter case, it is not an incoronation, but an inhabitation of God through the Holy Spirit, now the *holy guest* in the members of that spiritual community called *the body* of Christ, or the house of God, the pillar and support of the truth in the world. We are thus led farther into the *arcana* of the house that Jesus built, in contrast with the house, or rather *tent*, that Moses built.

But to develop this would lead us far beyond our present limits and design, and, therefore, we undertake no such task at present. We can only add, as consonant with our theme and the occasion, the justification of the Lord Jesus both in heaven and on earth, from the specifications against him on the part of his enemies, does not, in the least, mitigate against this fact that he did profess to be equal with God his Father in his supreme Deity, and the real and rightful King of earth and heaven; for this he virtually affirmed, while witnessing a good confession, both before Annas and Caiaphas and Pontius Pilate. During his trial he admitted that he was emphatically, "the *Son of God*;" that God was as really and literally his Father as Mary was his Mother; and that he was born of her to be a king, and was a king, born of an heiress to the throne of David, and was her first-born, and consequently had a right to both the throne of David and the throne of God, both of which were symbolized in the throne of God's annointed or Christed David.

In aiming at and in claiming these honors and this sovereignty over earth and heaven, in affirming that all authority, legislative, executive and judicial was rightfully his, and was given to him by his Father and his God,he was not in so doing guilty of either blasphemy against God or treason against Cæsar. He admitted the indictment to be literally true and just in the facts on which it was based, but denied that in his case it was either blasphemy or treason so to assume.

There is no stronger evidence or proof of the true, proper, and real Divinity of the Lord Jesus Christ, than that derived from his trial and conviction. He confessed, against his own life, that he was in the peculiar sense of the indictment, the "Son of THE BLESSED, the ONLY BEGOTTEN of the Father." They only proved it constructively and by implication, but he affirmed it boldly and explicitly. He denied not that he had said that he could "rebuild the temple of his own body in three days," a greater miracle far than the building of Solomon's temple. To give life to the dead is the superlative of all power. To be reanimated by a power inherent in one's own self is the unequivocal assumption of real Divinity. And so the High Priests, the Rabbis, Scribes and the people understood it.

What a silly excuse has any one for his lifeless, soulless Unitarianism, who understands the trial, the confession, and the condemnation of the Messiah! Had He assumed Divinity in the Unitarian sense, the Jews would have had no argument against Him with the people of that day, who admitted the inspiration and

Divine mission of so many eminent persons, some of whose Divine attestations were as unquestionable as those of Jesus, the Messiah. The last confession of Jesus, and His condemnation thereupon by the priesthood of His own nation, is to an enlightened and well-balanced mind, free from prejudice, an all-sufficient argument in attestation of His true and proper Divinity, else He had died a martyr to a lie. It is also irrefragably an evidence and proof that His death was a true, proper and real sacrifice for sin, or an atonement for sin, as it is of His personal and proper Divinity. For whose sins did He die? Death is the wages of sin. God had decreed that he who sins shall die, but He has not decreed that the innocent and unoffending shall die. If, then, an innocent, pure and holy man should die, death would cease to be the wages of sin, unless we suppose that his death was voluntarily tendered and accepted in the room or for the sake of another. The conclusion seems to be inevitable that Jesus was a rank impostor, or that He was really, truly and properly, a divine person; and that His death was a true and real sacrifice for sin. These conclusions may, indeed, be approached, and have often been most satisfactorily approached and confirmed in many a well-beaten and well-established path of reasoning, and evidence; but, as it appears to me, in none more clear, direct and satisfactory than this.

But this, though an important aim, and a chief point in this discourse, is not the cardinal object. These great facts and developments, though historical, are also doctrinal. They are, indeed, premises of tran-

scendent significance. They teach the true, real and proper divinity and humanity of the Lord Jesus Christ. They also teach His full and satisfactory sacrifice for sin, by which He magnified the divine law and government, and justified God's character in forgiving iniquity, transgression and sin. His resurrection from the dead, His ascension into heaven, His coronation as Lord of the universe, having all power and authority over angels, men and demons, given unto Him, are indeed, ample evidence of the divine approbation of what He had done and suffered for us. They are, when contemplated in their evangelical import and bearings, supremely interesting and soul-absorbing themes—the very basis of what is called "the kingdom of heaven," or the reign of God in man.

This reign of grace within men, under the style of "the kingdom of heaven," was the antitype of many a figure; the burthen of many a prophecy; the theme of many a discourse on the part of John the Harbinger, of the Messiah himself, and of the Holy twelve, after they had been plenarily inspired by the descent of the Holy Spirit. It is regarded as the grand ultimatum of sovereign and almighty love, and is emphatically styled the "Philanthropy of God, our Saviour," shining forth from the full-orbed face of the Sun of Righteousness and Mercy, the contemplated design and consummation of the greatest of all events, the investiture of the Lord Jesus with absolute sovereignty, as the one only reigning monarch of God's whole creation —"angels, authorities, principalities and powers" of all ranks and orders, "having been subjected to Him."

Amongst men it would be called a "revolution in the universe;" a term, however, wholly inappropriate. It is, indeed, a grand epoch, a new era in eternity, "the consummation of ages." When announcing it in Jerusalem, on Pentecost, after He had received an unction from above, Peter made the proclamation consequent upon the coronation of his Master, "Let all the house of Israel most assuredly know that God has constituted that same Jesus, whom you crucified, BOTH LORD AND CHRIST," the anointed sovereign of all.

This *Christening*, or anointing, of Jesus as autocrat of the universe was, indeed, the most grand, august and sublime event ever that transpired; and the proclamation of it the most thrilling and soul-subduing annunciation ever uttered on earth. This honor Peter had, and Jerusalem witnessed. It was indeed, the proper place. It was the capital of the only kingdom on earth especially related to God. It was "the city of the Great King," and the theatre of the temple of God. It was that Zion upon which Isaiah and Micah foretold the new law — the last message of Jehovah—should go forth; "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Hence it was that the Lord, in giving His last directions to the apostles, commanded them to begin at Jerusalem. Christianity was never clearly understood by any man who did not begin at Jerusalem and fully learn the meaning of the events that transpired there at the time of the first annunciation of the coronation of the Lord Messiah. It was, indeed, "the holy city," the consecrated theatre of all the grand scenes of human redemption.

In its environs Jesus was born of Mary, the virgin, providentially summoned there from Nazareth, under a decree of Cæsar Augustus. There, too, he was dishonored.

There he was crucified, died, was buried and rose again. In its precincts after his return from Galilee, and from the Mount of Olives he ascended to heaven. There, too, the Holy Spirit personally descended from heaven to animate, sanctify and dwell in the church during his absence till he return to it again, or to his church mystically so denominated. In Jerusalem the first Gospel sermon was preached. There were the first three thousand penitents forgiven, and thence has been diffused over the broad earth "the Word of Life." Christianity is not a new addition of patriarchal or of Jewish institutions. It is not a reiterated allegory. It is a clear development of mysteries, "hid from ages and generations" that pass away before its promulgation. Many renowned patriarchs and prophets desired to understand the institution which they ministered and the oracles which they uttered. But they did not. Their institutions, their rites and ceremonies, their holy terms and holy things were but worldly and temporary adumbrations of good things then future; "God having provided some better things for us, that they without us, should not be made perfect."

Abel's, Noah's and Abraham's lambs, the Paschal lamb, the millions of lambs "on Jewish altars slain," the tabernacle and its worship, the temple and its more splendid ceremonies were, one and all, but shadows of the true Lamb of God, and his mission. He is *the*

Lamb provided by God himself, slain, only type "from the foundation of the world" down to the crucifixion of the true "Lamb of God" that took away the sins of the world.

It was his harbinger, John the Baptist, that first pointed him out as "the Lamb of God, that taketh away the sins of the world."

The Abrahamic and Jewish covenants were only covenants of promise. Their circumcisions, bloody offerings, washings and legal ablutions, were all but "shadows of good things to come," the substance of which was Christ and his evangelical institutions. The Jews were circumcised, "baptized into Moses, in the cloud, and in the sea;" ate the mystic manna, drank the mystic rock, yet fell in the wilderness, and fell short of Canaan.

The sacrifices, purifications, pardons were only types, symbols, of a real sacrifice, a real purification, a real pardon through faith in the blood of the true Lamb of God, whether by them prospectively or by us retrospectively contemplated. The heavens came down in the person of Jesus, and in that of the Holy Spirit on the first Pentecost after the sacrifice of Christ and his coronation in heaven.

"For a little while," as Macknight translated it, "he was made lower than the angles, that, by the grace of God he might taste of death for all; but now, being crowned with glory and honor, he is exalted a Prince and a Saviour to grant (the benefits of) repentance to Israel—even the remission of sins." Upon a review of our subject, indeed, of all the promises of the

Bible we may say, that "as the path of the just shineth more and more from the sacrifice of Abel to the descent of the Holy Spirit to be the guest of the Christain temple on the first Pentecost after the Lord's ascension; we, therefore contemplate the patriarchal dispensation as the starlight; the Jewish dispensation as the moonlight; the mission of John as the twilight; the Christian dispensation, beginning with the exaltation of the Lord Jesus and the descent of the Holy Spirit, as the sunlight of the world. The Son of Righteousness has, according to Malachi, the taste of the ancient prophetic line, risen upon the world "with healing in his wings." Let us "go forth, then and grow up like calves of the stall." The holy patriarchs had but the *bud*; the Jews had but the blossom; we have the mature fruit of Divine grace.

But alas! how few, very few of us realize and enjoy the fullness of the blessings of the Gospel of Christ contained in the rich promises and the holy ordinances of Christ's reign!

Yet we are not straitened in him, but in our own low, imperfect and inadequate conceptions of him in all his personal and official fullness and glory. Many of us are still serving under the oldness of the letter rather than in the newness of the Spirit. We have carnalized and secularized rather than spiritualized the Gospel and its institutions. We seem to prefer the husks that envelop the gospel fruit rather than eat and enjoy the ripe corn in the ear—the weak and beggarly elements of a hoary tradition, even in its dotage, than the bread and water of life of the new kingdom of grace. We have created

our metaphysical and theological idols, and after them we will go. One will have his faith alone, that is, his opinion, another acts as though he believed in water alone; another in his works alone. One changes water into wine; another wine into water. One fights for the word alone; another for the Spirit alone. One converts his god into a wafer and eats him; another fattens upon new dreams and visions of some spirit which he mistakes for the Spirit of God. But the small remnant, the true elect of God, believe all that God says; hope for all that God promises; obey in aim and in heart all that God commands, and endeavor to keep themselves pure from all the idols of the world. As many as thus walk we will say and pray with the Apostles, "Peace be upon them, and mercy, and upon all the Israel of God."

CHAPTER VII.

FAREWELL DISCOURSE OF ELDER THOMAS CAMPBELL.

Delivered June 1st, 1851. Millennial Harbinger.

THE following discourse, at the request of several friends, is an attempt to reproduce after nearly three years the Farewell Sermon of the beloved Elder Thomas Campbell now no more on earth. I heard the sermon and took notes of it during its delivery, and from these I have written the following discourse. It is recognized by those who knew the departed well, as *his*, not only in *thought*, but as nearly as could be, under the circumstances, also in *word*. We do not hesitate, therefore, to present it to our readers as the farewell address of this aged and eminent man of God, especially as we know there are thousands who will be deeply gratified to hear words of warning and encouragement from one so distinguished for his piety and learning, and so widely known and loved as he was, though those words should reach them in a form that must divest them of much of their original pertinence and power. The eloquence of the *person* we cannot give; his clear voice, tremulous with earnestness—his noble brow radiant with love, and his silvery locks, white with the frosts and the wisdom of eighty and nine years—these the pious reader will imagine as

he reads the noble thoughts which are the solid value of the sermon which follows.—W. K. P.]

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."
—Matt. xxii, 37-40

Beloved friends and brethren:

"It has been the affectionate wish of many beloved friends and brethren in Christ, that, in view of the necessity which the infirmity of age and the loss of my sight lay upon me, to cease from my labors in the public ministry of the Word, I should give a farewell to those of my friends and brethren who meet statedly in this place, and with whom it has been my distinguished privilege for many years to unite in the worship of our adorable Heavenly Father. But I have heretofore felt myself discouraged by my failing capacity to undertake to perform a task so affectionately urged by you, and on that account also, so much desired by myself. But it has pleased my Heavenly Father to bring me hither this morning, the subject of his mercy and the object of his unwearied care, and I am, by his strengthening grace here to commune with you, as best I can, upon the common duties, privileges and hopes of the people of God. May the God of all grace give me strength so to do, to the glory of His adorable name!

Here let me observe that in suitableness to my state of infirmity and age, and this solemn occasion, which we are impressively admonished to consider as the last public service of my long-protracted life, I have felt

myself excited to call your attention to the due consideration of the great radical principles of our holy religion, so sententiously and comprehensively set forth by our Blessed Lord, in the response which he gave to one of the Pharisees, a teacher, of the law, who asked him a question tempting him saying, "Master, which is the great Commandment in the Law."* The reply of our Blessed Lord to this seemingly perplexing question is most sententious and comprehensive. It embraces the entire scope and design of all the Divine law, and leaves no room either for ignorance or doubt. Listen to his simple, yet all comprehensive reply: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest Commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."†

My beloved brethren, you will please to observe that this answer, apparently so extemporaneous and unpremeditated, is yet so explicit as to leave no room for misapprehension on the part of any, even the most ignorant; so that the wayfaring man, though a simpleton, can practically understand and obey it; and at the same time so all-comprehensive that no thought of the human mind can conceive of any duty which it does not include—for we can do nothing more, either to God or our neighbor, than is required in these words. We are called upon to love God with all our powers, and our neighbor as ourself. On these two

*Matt. xxii, 36. †Matt. xxii, 37-40.

Commandments, our blessed Saviour assures us, hang all the law and the prophets. And it must be so, for we can go no higher in our duty to God than thus to consecrate our heart, soul and mind, in adoring devotion to Him—nor to our neighbor, than to love him as ourselves in all things relating to his happiness and well-being,both in this life and the life to come.

Here are two objects: 1. The Author of all being and blessedness calling upon us to *love* Him; upon us, frail, perishing worms of the dust; not to perform some marvelous work; not to offer upon bloody altars the cattle upon a thousand hills; not to do painful penance, and torture ourselves with cruel scourgings, and starve ourselves with protracted fasting; but simply to *love him with all our heart and soul and mind.* This is all. To love him, the Adorable Father, and who should not love him, who made us all, preserves us all every moment of our being, and provides for us every blessing that earth can give or heart desire To love Him is all; yet what could we more? for this includes the second object—the love of our neighbor. Our Blessed Lord says the second commandment *is like the first*; and when we consider the character of our Heavenly Father we see it must be so. He is essentially and eternally Love, and he would have his creatures, whom he originally formed in his own likeness and after his own image, to be like him in Love. He so loved the world, that he gave his only begotten Son to die for lost, undone, perishing humanity; and can we *love him with all our heart, and soul, and mind,* and not love the being for whose salvation

he spared not his own Son, but gave him up freely to the death, that they might not perish but have everlasting life? No, my brethren. Truly is the second Commandment like the first, and we must also *love our neighbor as ourself*. We cannot love God as required by the commandment without it.

But you will ask, Who is our neighbor! Our Blessed Lord has beautifully and feelingly answered this question in the Parable of the good Samaritan, recorded by Luke. I am sorry I cannot read it to you, for it has pleased my merciful Heavenly Father (ever blessed be his name) in the wisdom of his Providence, to take from me my sight; but I trust you have your Bibles, and consult them continually, night and day, that you may know the will of him who has so graciously condescended to enlighten us; and that knowing it you may be found continually walking in his commandments, *for they are holy, just and good.*

The poor creature whom our Saviour introduces to answer the question, "*who is my neighbor*" was in a most deserted and necessitous condition. There was nothing about him to attract the proud, nor to gratify the vanity of such as seek honor one from another; for he had fallen into the hands of thieves, who had stripped him of his clothes, and had beaten him till he was half dead, so that he could promise nothing but trouble and expense to any who would attend to his wants. Accordingly, the priest, who, by chance, came down that way, saw him, and passed by on the other side; and the Levite, also, when he had looked at him, went on his way. Yet this wretched, naked, half-

murdered poor creature, was their *neighbor;* that is, their fellow-creature, made in the same divine image with themselves, and, therefore, worthy of their sympathy and assistance. Our blessed Saviour, by this example, teaches us that every man is our neighbor, no matter how poor, fallen, and wretched he may be; because he is our fellow-creature, he is our neighbor, and we must *love him as ourself.*

But what does this mean, "We must love our neighbor as ourself?" Our blessed Lord answers this question also, by presenting us with the conduct of the Samaritan, who took care of this unfortunate victim of the avarice and cupidity of the thieves, who had robbed and almost murdered him. He tells us that this humane Samaritan "had compassion *on him*, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an Inn, and took care of him"*—providing him with all things necessary for his comfort and recovery. This was love to him, in the sense of the commandment; and you perceive, my beloved brethren, that it is no less than to be forthcoming, as far as lies in your power, to every fellow-creature whom we find suffering under the ten thousand ills to which our perishing nature is continually exposed, and to afford them all needed relief which the circumstances will allow. We thus see that the commandment is not only very broad, but also exceedingly plain; and that it is transcendently important, is abundantly manifest from the declaration of our Lord, that "On these two hang the law and the

*Luke xx., 30-37.

prophets." Let us be anxious, therefore, and prayerfully strive continually to bring ourselves under subjection to those two all-comprehensive commandments, and to *love our Divine Father with all our heart, and with all our soul, and with all our strength, and with all our mind, and our neighbor* as ourself; for if this temper be in us and abound, we shall neither be barren *nor unfruitful in the knowledge of our Lord Jesus Christ.*

But, my brethren, thus to love God and our neighbor, we must be acquainted with their characters and our relations to them. True it is, if we love God as required, we but love Him to whom we are indebted for all that we have and all that we are, and it is therefore most reasonable that we should thus love him. Yet as love is not a simply voluntary emotion, but one which can only be excited in the human heart by the presentation of appropriate and worthy objects, and the application and use of suitable means;—our merciful heavenly Father, in the greatness and fullness of His abounding grace, has freely condescended to furnish us with all things necessary to our own obedience to those two commandments, on which, He declares, hang all the law and the prophets.

Now, one thing is certain,—we cannot love that which we do not know; and therefore, in order to love God, we must have such a revelation of His adorable character as will captivate the heart and bring our every faculty of soul and body in entire subjection to His will and pleasure.

This He has most graciously furnished us, revealing

it to us by His Word, so that if we avail ourselves of the means, and make ourselves acquainted with all that He has revealed, we shall have everything needed to excite in us the most intense and entire love, for we shall discover, not only that He is infinitely good, lovely and great, but that He is the Author of our being, the protector and preserver of our lives, and the actual giver of every blessing which we enjoy in time or hope to enjoy in eternity. He feeds us, clothes us, warms us, and leads us safe through dangers innumerable, both seen and unseen, so that the *destruction that wasteth at noon-day, and the pestilence that walketh by night do not come nigh us, to hurt us.*

As, then, to love our heavenly Father as required, it is necessary to know His adorable character, and as He has revealed His character to us in His Blessed Word, we are led, my brethren, to consider the importance of studying the law and the prophets, as well as all things else that it has pleased Him, in His infinite mercy graciously to reveal to us concerning Himself and our duty to Him; for the end and design of it all is to make us love Him as He is, and for what He is—the Supreme and Eternal Author of our being and blessedness, to whom be glory forever! It is only from the Divine Book that we can learn what He has done for us—is now doing for us—and will hereafter confer upon us; and it is only by the grateful contemplation of these things, under a realizing sense of our own unworthiness, that we can be continually excited to "Love Him with all our heart, and soul, and mind, and our neighbor as ourself. On these two hang all

the law and the prophets ;'' and in order to excite in us, continually,these happy results, were they given to us. How all-comprehensive ; therefore, the answer of our blessed Saviour ! since it implies and includes in it all that is necessary either for us to know or to do, in order to please Him here and enjoy Him eternally hereafter.

Oh, my brethren, how industriously should we study His Holy Word, and treasure it up in our hearts, as the blessed means under God, of our illumination and sanctification, and ultimate and eternal deliverance from sin, death and the grave ! Our universal attention with respect to Him, is challenged in the answer of the Saviour. There is nothing that relates to His revealed character, that must not be considered by us. His character is, indeed, infinite, and none " by searching can find out God,'' perfectly and completely, in all His wonderful and adorable attributes. We can, then, only go so far as He has been pleased graciously to reveal Himself to our limited powers of apprehension and comprehension. But, my brethren, what a boundless field is open for us here. We have no lack of information to excite us to perpetual praise. May the Lord incline our hearts to reading, meditation and prayer, that we may exercise ourselves unto godliness, to the glory of his adorable name.

The display of the Divine character which is made in His Word, is perfectly overwhelming ; for when we consider simply his eternity and omnipresence, we are lost in wonder and amazement. There was no time when He was not—no place where He is not. From ever-

lasting to everlasting He is the same unchangeable God, who filleth eternity and immensity with his presence; so that if we run our minds back for a hundred millions of years, and thence, again, a hundred million times as far, we shall be no nearer the eternal, self-existent, unoriginated I AM, than when we began; for there was no time in the unimaginable past, nor shall there be in the boundless future yet before us, in which God has not been, and shall not be, before and after it all.

And there is no place where he is not. Boundless as is his vast universe, He fills it all—is over it, beneath it and beyond it—present to every part of it, for it is in and through Him that we and all things exist.

Astronomers tell us that no less than a hundred million of suns like our own, have been disclosed from the depths of space, and that so far as speculation can reasonably conclude, the most distant star may be as far from the centre or the circumference of the universe as is our own planet. Each of these mighty orbs stands or moves, resting upon nothing, at a vast and solitary distance from its nearest neighbor, thus comprehending in their mighty whole a length and breadth, and a depth of space, in which the finite mind of man is utterly lost. But all this does not bring us to the end of creation; yet God fills it all—infinite in his extension as in his duration. And this Being is our Father!

Amazing thought! "Such knowledge is too high for me; it is high, I cannot attain unto it;"—so that we may well exclaim with the inspired Psalmist—"Whither

shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hades behold Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me."*

But in a special reference to man and our earth, our heavenly Father has revealed Himself to us as a being of the most attractive attributes, calculated to excite us both to fear and love him continually; so that we are not left in darkness and in doubt concerning the character of the infinite and eternal Being from whom all things proceed; but, on the contrary, it is our distinguished privilege to know him as he has revealed himself to us in some ten or eleven attributes, in which are summed up the Divine perfections, as displayed in Creation, Providence and Redemption. It is in these three relations that the infinite Father of us all is perpetually presented to man; and accordingly it is in these respects that we should consider his greatness, his justice and his love.

But what do we see displayed on every side, in the wonderful work of creation, but knowledge, wisdom, power and goodness! These glorious attributes, in infinite perfection and completeness, are everywhere present in all the works of his Almighty hand; so that the more we study the wonderful arrangements of nature, the more are we impressed with the glory of its adorable Author. Vast and innumerable as are the stars of the firmament, he

*Ps- cxxxix, 7-10.

made them all; and wonderful as are the creatures which may inhabit them, he knoweth them all. In wisdom, too, are they ordered, and from the Divine goodness have they proceeded. Thus we see, my beloved brethren, that infinite knowledge and wisdom have directed the omnipotence of Jehovah in the creation of all things, which his adorable goodness moved him to call into being; so that at the end of the sixth day we are told that "God saw every thing that he had made, and behold it was *very good*."* But this Almighty Being does more than create. He has not launched all these mighty and innumerable works into space, and left them to take care of themselves. He still governs and rules over all. He is their lawgiver, governor and protector. Therefore, in legislation and government in addition to the four attributes which I have named, as manifested in creation, our Heavenly Father presents himself to us in three *others* to-wit: justice, truth and holiness. In each of these he is infinitely perfect; and in harmony with these does he make and apply laws for the government of his creatures; so that we cannot only exclaim with the Psalmist, "O Lord, how manifold are Thy works! In wisdom hast thou made them all,"† but also, in beholding the displays of his Providence in the guidance and government of the universe, must we testify with him "that justice and judgment are the habitation of his throne; mercy and truth go before his face"‡ perpetually, "Who is like unto Thee, O Lord among the

*Gen. i, 31. †Psalms civ, 24. ‡Psalms lxxxix, 14.

gods! Who is like Thee, glorious in holiness, fearful in praises, doing wonders."*

These seven attributes are displayed in infinite perfection, in the creation and providence of God; and if man had not transgressed the Divine law, and, in consequence, fallen under the condemnation of sin and the sentence of death, we could ask for no more. But this, unhappily for us in this world, was not the case. Our first parents ate of the forbidden fruit, and thus sin came into the world, and by sin death; so that the whole creation travaileth and groaneth till now. But our merciful Heavenly Father, ever blessed be his name, did not forsake us in our lost, wretched, ruined and undone condition, but graciously came to our relief; and when there was no eye to pity nor arm to save, laid help upon one who is mighty, able to save all who come unto God by him.† Yes, my brethren, our merciful Heavenly Father has graciously provided for us in the gospel of His Son a complete deliverance from the power of sin, death and hell; and in the development of this marvelous and transcendent salvation, he reveals himself to us in three attributes, in a manner that surpasses all human comprehension. These are his love, mercy and condescension displayed in the salvation of perishing humanity. And what has God done for man to save him? Why, my brethren, no less than to give his own Son to die the ignominious death of the cross. Was ever love like this! In him he invested Divinity with humanity that he might become Emmanuel—God in us, and God with us! So

*Exod. xv, 11. †Psalm lxxxix, 19; Heb. vii, 25.

"the word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."*

Thus did our blessed Redeemer divest himself of the glory which he had with the Father "from the beginning of his way, before his works of old,"† and in his marvelous condescension, stoop to our vile abode, and take upon himself our degraded humanity, and subject himself to suffering and neglect and insult and cruel and inhuman outrage and torture; and finally, the terrible and tremendous sufferings of a painful and ignominious death, the cursed death of the cross and all for us. Oh! my brethren, well might the sun hide his face from such a spectacle as this! For who is this that the insane rabble is spitting upon, and scourging, and deriding, and torturing and nailing to the cruel and shameful cross? Who is it that the sun will not look upon and the earth trembles for! Who is it but the being that made them!

"Oh! for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

Yes, my brethren, it was the Creator of all things who thus suffered; and why did he submit to trials and agonies so tremendous but for our sins! He died a sacrifice for us, for it is "in him we have redemption, through his blood even the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for by him were all things created that are

*John i, 14. †Prov. viii, 22.

in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all things were created by him and for him, and he is before all things, and by him all things consisted. And he is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the pre-eminence.

For it pleased the Father that in him should all fullness dwell, and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven."*

It is clearly apparent, then my brethren, that our Heavenly Father in his own person and that of his Son, has not only created all things in the universe, and provided for its government and preservation, but that he has also made ample provision for the ultimate and eternal salvation of a large portion of it; so that when we look at our blessed Creator in relation to time, eternity and redemption, we have such a display of his glorious and transcendent attributes of knowledge, wisdom, power and goodness in creation, justice, truth and holiness in government and legislation, and mercy, condescension and love in redemption as utterly and infinitely exceeds all human comprehension, and overwhelms our souls in admiration, adoration and praise. For so it pleased the Father that our blessed Redeemer should in all things have the pre-eminence. Thus Christ is above all created comprehension—infinite and

*Col. i. 14-20.

eternal—no time when he was not—no place where he is not; nothing of which he is not the author, and over which he does not preside; for although being "in the form of God, and thinking it not robbery to be equal with God, yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

"Wherefore, God also hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."* We are indebted to him for all things and accountable to him for all things; and thus we see why we should love him as required, "with all our heart, and mind, and strength, and our neighbor as ourself." In these are absorbed all the law and the prophets. Piety and humanity comprehend our whole duty to God and our neighbor, and in these two our heavenly Father has shown us his will, both in the precepts and example of his Son. We must consecrate ourself supremely and entirely to God—body, soul and spirit as our most reasonable service, and so love our neighbor as to be forthcoming to him in his necessities, in all respects as we would have him to do for us in like circumstances. The Bible requires no more, the law and the prophets teach no more, and God will be pleased with no less.

*Phil. ii, 6-11.

Now, brethren, I have given you the key and the compend. I can do no more. Whoever has by studying this blessed Book fallen in love with God, and is doing the things therein commanded, and which are comprehensively summed up in the two great Commandments which we have been considering is on the way to eternal bliss, and he will see in all things nothing but God. If we have any desire to be eternally happy and to exist for the purpose for which we are made, let us make the contents of the Bible our study night and day, and endeavor by prayers and meditation to let its influence dwell upon our hearts perpetually. This is the whole business of life in this world. All else is but preparation for this; for this alone can lead us back to God—the eternal and unwasting fountain of all being and blessedness. He is both the Author and the Object of the Bible. It has come from him, and is graciously designed to lead us to him—"unto all the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."*

Let us make it our continual study, therefore, to search out its precious contents that we may know and enjoy him who has created us for his own glory; so that we shall ultimately see him as he is, be with him where he is, and sit down with him upon the throne of his glory. And this every one shall do who fulfills these Commandments, for on them hang all the law and the prophets:

---

*Coll. ii, 2-3.

And it is also written, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son:"* "and of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," so that in all things we are complete in Jesus—glory to his ever blessed name! This sets man the head of the whole creation next to God, where Christ who has saved us by his death, and who now lives to intercede for us perpetually also sitteth. My brethren, we are persuaded that our gracious Father who has done so much for us will withhold from us no good gift. Yea, He is more willing to give than we are to ask, for he invites and exhorts us to ask. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened to you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

"Or what man is there of you whom if his son ask bread will give him a stone? or if he ask a fish will he give him a serpent! If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good gifts to them that ask Him?"† "All things whatsoever ye shall ask in prayer, believing, ye shall receive."‡

How rich and precious are these promises of our blessed Lord! But, my brethren, why should we doubt since we already have the greatest gift—even the Holy Spirit—the Comforter or Advocate, whom our

*Rev. xxi, 7. †Matt. vii, 7-11. ‡Matt. xxi, 22.

blessed Saviour promised he would send to abide with his disciples forever. And this is "the earnest of our inheritance," given to us who believe in Christ, "in whom also," says the Apostle Paul, "after that ye believe, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory;"* and again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"† Thus, my brethren, are we thoroughly furnished unto every good word and work. God our heavenly Father hath not withholden from us even his Holy Spirit, a part of the Trinity, in unity; so that Father, Son and Holy Spirit are all graciously and mercifully united in providing, procuring and effecting our salvation. The Holy Spirit, by the law and the prophets, puts us into possession of the salvation provided for us by the Father, in sending his well beloved and only begotten Son into the world to die for our sins. It is through the Spirit that we have been furnished with this divine illumination, and from it alone have we derived all definite and reliable knowledge of the adorable character and attributes of our Creator, of our duties to him and our own future and everlasting destiny.

Oh, my brethren, what exalted condition God has placed us in with respect to his whole creation! He has not only said, "He that overcometh shall inherit all things, and I will be his God, and he shall be my

*Eph. i, 13-14. †I. Cor. iii, 16.

Son," but our blessed Lord also says, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and I will sup with him, and he with me. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."* What is this, my brethren? Did ye hear it? Who says this? The same who said, "Let there be light, and there was light." Yes, it is the Divine Word, and let us take heed to its blissful promises. Let us give ourselves up to the word of God, to its guidance, to the diligent study of its blissful contents, to meditation, to prayer, and to the love of God, that we may love him with our whole heart, and soul, and mind, and strength, and our neighbor as ourselves, for this is the sum of the law and the prophets.

These things being so, my beloved brethren, "Let us run with diligence the race which is set before us, looking unto Jesus the author and finisher of the faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."† His promises can never fail, for they are sure and steadfast as his unchangeable and eternal nature. Some things he has promised conditionally, but this does not affect his veracity. He is both willing and able to perform all things which he has graciously promised concerning us. Let us, therefore, fall back upon his word, upon the Apostles and Prophets, Jesus himself being the chief corner stone,

*Heb. xii, 1-2. †Rev. iii, 20-21.

and God himself the author of the whole. For it all rests upon his infallible word—infallible both as respects authority and power, and sooner shall heaven and earth pass away than one jot or tittle of it fail of its final and complete accomplishment.

We have thus, my beloved brethren, as fully as our time will justify, and my failing capacity enable me, pointed out the road which will surely lead us to eternal life.

Let us adopt the prescriptions given for the way, and exercise ourselves unto godliness night and day, searching the Scriptures continually that we may come rightly to apprehend and truly to realize the revealed character of our God, and thus fully to enjoy his salvation.

In conclusion, my dear brethren, I can say no more to you, as the last words of a public ministry, protracted under the merciful care of our Heavenly Father for more than three score years, in this my farewell exhortation to you on earth, I can say no more than what I have already so often urged upon you, "Love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and thy neighbor as thyself," for in so doing the powers of hell shall not prevail against you. May the Lord God impress these truths upon our hearts, and enable us all "through faith and patience to inherit the promises"—keeping us by his power, until it shall please Him in his infinite mercy to take us home to himself, to the enjoyment "of the inheritance of the saints in light;" and the praise, honor and glory of our salvation be eternally His, through Jesus, world without end. Amen.

The foregoing sermon of Father Thomas Campbell on the important text he selected on the occasion will, no doubt, be read by many Christians with interest and profit. Indeed the *clear* and *forcible manner* he has taught how we can love our neighbor as ourself must satisfy the mind, and dismiss every quibble on that topic, whether entertained by saint or sinner!

I feel that in placing on these pages the sermon of Mr. Campbell, and this one of his father, that I am doing a great service to the living, while honoring the dead by rescuing from oblivion such ennobling and instructive teaching from the oracles of God. I have a number of skeletons of his discourses in old books—taken down when he first began his public ministry. Dr. Richardson in his Memoirs, very correctly and happily refers to "Alexander's first sermon" that was preached in a grove some eight miles from Washington, Pennsylvania, on the 15th of July, 1810, in his twenty-second year—his text taken from the vii chap., of Matthew, read from the 24 verse to the end of the 27—"Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended and the floods came and the wind blew and beat upon that house, and it fell not, for it was built upon a rock. And every one that hears these sayings of mine and doeth them not, I will liken unto a foolish man who built his house upon the sand; and the rain descended and the floods came and the winds, and beat upon that house, and it fell, and great was the fall of it." The Doctor also mentions in his Memoirs, that

during the same year Alexander preached one hundred and six sermons; so devoted was he to the calling, and so often was he called upon from various quarters.

CHAPTER VIII.

THE next sermon that I know of on record, was the memorable sermon upon the Law, at a Baptist Association on Cross Creek, three miles above Wellsburgh, Va. It was delivered in the year 1816, and drew a distinction between the Law and the Gospel. It created much excitement amongst the Baptist body. It was republished in the volume of the *Millennial Harbinger* in the year 1846. For the information and benefit of Mr. Campbell's many friends I shall here copy it, with his prefatory remarks:

SERMON ON THE LAW.

Requests have occasionally, during several years, been made for the publication, in this work, of a discourse on the Law, pronounced by me at a meeting of the Regular Baptist Association on Cross Creek, Virginia, 1816. Recently these requests have been renewed with more earnestness; and, although much crowded for room, I have concluded to comply with the wishes of my friends.

It was rather a youthful performance, and is in one particular, to my mind, long since exceptionable. Its views of the Atonement are rather commercial than evangelical. But this was only casually introduced, and does not affect the object of the discourse on the merits of the great question discussed in it. I thought it better to let it go to the public again without the change of a sentiment in it. Although precisely thirty years this month since I delivered it, and some two or three years after my union with the Baptist denomination. The intelligent reader will discover in it the elements of things which have characterized all our writings on the subject of modern Christianity from that day to the present.

But as this discourse was, because of its alleged heterodoxy by the Regular Baptist Association, made the ground of my impeachment and trial for heresy at its next annual meeting, it is, as an item of ecclesiastic history, interesting. It was by a great effort on my part, that this self-same Sermon on the Law had not proved my public excommunication from the denomination under the foul brand of "damnable heresy." But by a great stretch of charity on the part of two or three old men, I was saved by a decided majority.

This unfortunate sermon afterwards involved me in a seven years' war with some members of said Association, and became a matter of much debate. I found at last, however, that there was a principle at work in the plotters of said crusade, which Stephen assigns as the cause of the misfortunes of Joseph.

It is, therefore, highly probable to my mind, that but for the persecution begun on the alleged heresy of this sermon, whether the present reformation had ever been advocated by me. I have a curious history of many links on this chain of providential events, yet unwritten and unknown to almost any one living—certainly to but a very few persons—which, as the waves of time roll on, may yet be interesting to many. It may be gratifying to some, however, at present to be informed that but one of the prime movers of this presumptive movement yet lives; and, alas! he has long since survived his usefulness. I may further say at present, that I do not think there is a Baptist Association on the continent that would now treat me as did the Redstone Association of that day, which is some evidence, to my mind, that the Baptists are not so stationary as a few of them would have the world believe.

But the discourse speaks for itself. It was, indeed, rather an extemporaneous address; for the same spirit that assailed the discourse when pronounced, and when printed, reversed the resolution of the Association passed on Saturday evening, inviting me to address the audience on Lord's day, and had another person appointed in my place. He, providentially, was suddenly seized by sickness, and I was unexpectedly called upon in the morning, two hours before the discourse was spoken. A motion was made in the interval, that same day, by the same spirit of jealousy or zealousy, that public opinion should be arrested by having a preacher appointed to inform the congregation on the spot that my "discourse was not Baptist doctrine."

One preacher replied that it might be "Christian doctrine;" for his part it was new to him, and desired time for examination. I was, therefore, obliged to gather it up from a few notes, and commit it to writing. It was instantly called for to be printed, and after one year's deliberation, at next association, a party was formed to indict me for heresy on the published discourse. A committee met; resolutions were passed on Friday night. The next day was fixed for my trial; and, after asking counsel of Heaven, my sermon was called for, and the suit commenced. I was taken almost by surprise. On my offering immediately to go into an investigation of the matter, it was partially discussed; but on the ground of having no jurisdiction in the case, the Association resolved to dismiss the sermon, without any fuller mark of reprobation, and leave every one to form his own opinion of it. I presume our readers, without any license from an Association, will form their own opinion of it; and therefore we submit it to their candid perusal.

A. C.

THE SUBSTANCE OF A SERMON,

Delivered before the Redstone Baptist Association, met on Cross Creek, Brook County, Va., on the 1st of September, 1816,

BY ALEXANDER CAMPBELL,

One of the Pastors of the Church of Brush Run, Washington County, Pa.

"The law was given by Moses, but grace and truth came by Jesus Christ."—John i, 17.

"The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi, 16.

PREFACE.

To those who have requested the publication of the following discourse, an apology is necessary. Though the substance of the discourse, as delivered, is contained in the following pages, yet, it is not verbatim the same. Indeed, this could not be the case, as the preacher makes but a very sparing use of notes, and on this occasion, had but a few. In speaking extempore, or in a great measure so, and to a people who may have but one hearing of a discussion such as the following, many expressions that would be superfluous in a written discourse, are in a certain sense necessary. When words are merely pronounced, repetitions are often needful to impress the subject on the mind of the most attentive hearer: but when written, the reader may pause, read again, and thus arrive at the meaning.

Some additions, illustrative of the ideas that were presented in speaking, have been made; but as few as could be supposed necessary. Indeed, the chief difficulty in enforcing the doctrine contained in the following sheets, either in one spoken or written sermon, consists in the most judicious selection of the copious facts and documents contained in the Divine Word on this subject.

We have to regret that so much appears necessary to be said, in an argumentative way, to the professed Christians of this age, on such a topic. But this is easily accounted for on certain principles. For, in truth, the present popular exhibition of Christianity is a compound of Judaism, heathen philosophy, and Christianity; which, like the materials in Nebuchadnezzar's image, does not well cement together.

The only correct and safe course, in this perilous age, is to take nothing upon trust, but to examine for ourselves, and "to bring all things to the test." "But if any man will be ignorant, let him be ignorant."

As to the style adopted in this discourse, it is such as we supposed would be adapted to the capacity of those who are chiefly benefited by such discussions. "For their sakes we endeavor to use great plainness of speech."

As the doctrines of the gospel are commonly hid from the wise and prudent, and revealed only to babes, the weak and foolish; for their sakes, the vail, of what is falsely called eloquence, should be laid aside, and the testimony of God plainly presented to view.

The great question with every man's conscience is, or should be, "What is truth." Not, have any of the scribes or rulers of the people believed it? Every man's *eternal all*, as well as his present comfort, depends upon what answer he is able to give to the question Pilate of old [John xviii, 38] proposed to Christ, without waiting for a reply. Such a question can only be satisfactorily answered by an impartial appeal to the oracles of truth—the alone standard of Divine truth. To these we appeal. Whatever in this discourse is contrary to them, let it be expunged; what corresponds with them may the God of truth bless, to those to whom he has given an ear to discern and a heart to receive it.

ROMANS VIII, 3.

"*For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*"

Words are signs of ideas or thoughts. Unless words are understood, ideas or sentiments can neither be communicated nor received. Words that in themselves are quite intelligible may become difficult to understand in different connections and circumstances. One of the most important words in our text is of easy signification, and yet, in consequence of its diverse usages and epithets, it is sometimes difficult precisely to ascertain what ideas should be attached to it.

It is the term *law*. But by a close investigation of the context, and a general knowledge of the Scriptures, every difficulty of this kind may be easily surmounted.

In order to elucidate and enforce the doctrine contained in this verse, we shall scrupulously observe the following

METHOD.

1. We shall endeavor to ascertain what ideas we are to attach to the phrase "*the law*," in this and similar portions of the Sacred Scriptures.

2. Point out those things which *the law* could not accomplish.

3. Demonstrate the reason why *the law* failed to accomplish those objects.

4. Illustrate how God has remedied those relative defects of *the law*.

5. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiased and reflecting mind.

In discussing the doctrine contained in our text, we are then, in the first place, to endeavor to ascertain what ideas we are to attach to the terms "*the law*," in this and similar portions of the Sacred Scriptures.

The term "*law*," denotes in common usage, "a rule of action." It was used by the Jews, until the time of our Saviour, to distinguish the whole revelation made to the Patriarchs and Prophets from the traditions and commandments of the Rabbis or Doctors of the law. Thus the Jews called the Psalms of David, *law*.—John xii, 34. Referring to the 110th Psalm, they say, "We have heard out of the law that Christ abideth forever."

And again, our Saviour calls the Psalms of David *law*; John x, 34. Referring to Psalm lxxxii, 6, he says, "Is it not written in your law, I said ye are gods." Thus when we hear David extolling God's law, we are to understand him as referring to all divine revelation extant in his time.

But when the Old Testament Scriptures were finished and divided according to their contents for the use of synagogues, the Jews styled them the law, the prophets and the psalms.

Luke xxiv, 44, Christ says, "All things written in the law of Moses, in the prophets, and in the psalms concerning me, must be fulfilled."

The addition of the definite article in this instance as well as all others, alters the signification or at least determines it. During the life of Moses, the words "*the law*," without some explicative addition, were never used. Joshua, Moses' successor, denominates the writings of Moses, "the book of the law;" but never uses the phrase by itself. Nor, indeed, have we any authentic account of this phrase being used without some restrictive definition, until the reign of Abijah, 2d Chron. xiv, 4, at which time it is used to denote the whole legal dispensation by Moses. In this way it is used about thirty times in the Old Testament, and as often with such epithets as show that the whole law of Moses is intended.

When the doctrines of the reign of Heaven began to be preached, and to be contrasted in the New Testament with the Mosaic economy, the phrase "*the law*" became very common, and when used without any dis-

tinguished epithet or restrictive definition, invariably denoted the whole legal or Mosaic dispensation. In this acceptation it occurs about one hundred and fifty times in the New Testament.

To make myself more intelligible, I would observe that when the terms "*the law*" have such distinguishing properties or restrictive definitions as "the royal law," "the law of faith," "the law of liberty," "the law of Christ," "the law of the spirit of life," etc., it is most obvious the whole Mosaic law or dispensation is not intended. But when we find the phrase "the law," without any such limitations or epithets as "the law was given by Moses," "the law and the prophets were until John," "if ye be led by the Spirit, ye are not under the law," "ye are not under the law, but under grace," etc., we must perceive the whole law of Moses, or legal dispensation, is intended.

I say the *whole* law, or dispensation by Moses; for in modern times the law of Moses is divided and classified under three heads, denominated, the moral, ceremonial, and judicial law. This division of the law being unknown to the apostolic age, and of course never used by the Apostles, can serve no valuable purpose in obtaining a correct knowledge of the doctrine delivered by the Apostles respecting the law. You might as well inquire of the Apostles, or consult their writings to know who the Supralapsarians or Sublapsarians are, as to inquire of them, what is the moral, ceremonial or judicial law.

But, like many distinctions handed down to us from mystical Babylon, they bear the mark on their fore-

head that certifies to us, their origin is not Divine. If this distinction were harmless, if it did not perplex, bias and confound, rather than assist the judgment in determining the sense of the apostolic writings, we should let it pass unnoticed; but justice to the truth requires us to make a remark or two on this division of the law.

The phrase *the moral law*, includes that part of the law of Moses "written and engraven on two tables of stone," called the ten commandments. Now the word *moral*, according to the most approved Lexicographers, is defined "relating to the practice of men toward each other, as it may be virtuous or criminal, good or bad." The French, from whom we have the term *moral* immediately, and the Romans from whom we originally received it, used it agreeably to the above definition. Of course, then, a *moral* is a law which regulates the conduct of men toward each other.

But will the Ten Commandments answer this definition! No. For Doctors in Divinity tell us, the first table of the Decalogue respects our duty to God; the second our duty to man.

Why then call the ten commandments "*the moral law*," seeing but six of them are moral, that is relating to our conduct toward men! In modern times we sometimes distinguish between religion and morality; but while we affirm that religion is one thing, and morality another; and then affirm that the ten commandments are *the moral law*—do we not, in so saying, contradict ourselves! Assuredly the legs of the lame are not equal.

A second objection to denominating the ten precepts "the moral law," presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the ten commandments are "the moral law," does not this definite phrase imply that all morality is contained in them; or, what is the same in effect, that all immorality is prohibited in them?

But, is this the fact? Are the immoralities called drunkenness, fornication, polygamy, divorces on trifling accounts, retaliation, &c., prohibited in the ten precepts? This question must be answered in the negative.

If it had been asked, is all immorality prohibited in this saying, "thou shalt love thy neighbor as thyself?" we would readily answer yes; but it is the so called moral law we are speaking of. We affirm, then, that the above immoralities are not prohibited in the decalogue, according to the most obvious construction of the words. We are aware that large volumes have been written to show how much is comprehended in the ten precepts. But, methinks, the voluminous works of some learned men on this subject, too much resemble the writings of Peter D'Alva, who wrote forty-eight huge folio volumes to explain the mysteries of the conception of the Messiah in the womb of the Virgin Mary! And what shall we think of the genius who discovered that singing hymns and spiritual songs was prohibited, and the office of the Ruling Elder pointed out in the second commandment? That dancing and stage plays were prohibited in the seventh; and supporting the clergy enjoined in the eighth!

According to this latitude of interpretation, a genius may arise and show us that law and gospel are contained in the first commandment, and of course all the others are superfluous.

But this way of enlarging on the Decalogue defeats the division of the law of Moses, which these Doctors have made.

For instance, they tell us that witchcraft is prohibited in the first commandment—incest and sodomy in the seventh.

Now they afterwards place these vices, with the laws respecting them, in their judicial law; if, then, their moral law includes their judicial law, they make a distinction without a difference.

There remains another objection to this division of the law. It sets itself in opposition to the skill of an Apostle, and ultimately deters us from speaking of the ten precepts as he did.

Paul, according to the wisdom given unto him denominated the ten precepts the "ministration of condemnation and death;" II. Cor. iii: 7–14. This we call the moral law. Whether *he* or we are to be esteemed the most able ministers of Christ it remains for you, my friends, to say.

Paul having called the ten precepts the ministration of death, next affirms that it was to be done away—and that it was done away. Now the calling the ten precepts "the moral law," is not only a violation of the use of words; is not only inconsistent in itself and contradictory to truth; but greatly obscures the doctrine taught by the Apostles in the 3d chapter, 2d Cor., and

in similar passages, so as to render it almost, if not altogether, unintelligible to us. To use the same language of the moral law as he used in respect to the ministration of condemnation and death, is shocking to many devout ears. When we say the moral law is done away, the religious world is alarmed; but when we declare the ministration of condemnation is done away they hear us patiently, not knowing what we mean. To give new names to ancient things, and speak of them according to their ancient names, is perplexing indeed. Suppose, for example, I would call the English law which governed these States when colonies, the constitution of the United States and then affirm that the constitution of the United States, is done away, or abolished, who would believe me? But if the people were informed that what I called the constitution of these States was the obsolete British law, they would assent to my statement. Who would not discover that the giving of a wrong name was the sole cause of such a misunderstanding?

Hence it is that modern teachers by their innovations concerning law, have perplexed the student of the Bible, and cause many a fruitless controversy, as unnecessary as that relating to the mark set on Cain. It does not militate with this statement to grant that some of the precepts of the decalogue have been re-promulgated by Jesus Christ, any more than the re-promulgation of some of the British laws does not prevent us from affirming that the laws under which the colonies existed are done away to the citizens of the United States. But of this more afterwards.

To what has been said it may be added, that the modern division of the law tends very much to perplex any person who wishes to understand the Epistles to the Romans, Galatians and Hebrews; insomuch that while the hearer keeps this distinction in mind, he is continually at a loss to know whether the moral, ceremonial, or judicial law is intended.

Before dismissing this part of the subject we would observe that there are two principles, commandments or laws that are never included in our observations respecting the law of Moses, nor are they ever in Holy Writ called the law of Moses: These are, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself." These our Great Prophet teaches us, are the basis of the law of Moses, and of the Prophets: "On these two commandments hang all the law and the prophets." Indeed the Sinai law and all the Jewish law is but a modification of them. These are of universal and immutable obligation.

Angels and men, good and bad are forever under them. God as our Creator, cannot require less; nor can we, as creatures and fellow-creatures, propose or expect less, as the standard of duty and perfection. These are coeval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground work or basis of the law, written in the heart of heathens, which constitute their conscience, or knowledge of right or wrong.

By these their thoughts mutually accuse or else excuse one another.

By these they shall be judged, or at least, all who have never seen or heard a written law or revelation. But for these principles there had never been either law or gospel.

Let it then be remembered, that in the Scriptures these precepts are considered the basis of all law and prophecy; consequently when we speak of the law of Moses we do not include these commandments, but that whole modification of them sometimes called the legal dispensation.

It must also be observed that the Apostles sometimes speak of the law, when it is obvious that a certain part only is intended. But this so far from clashing with the preceding observations fully corroborates them. For if the Apostle refers to any particular part of the law, under the general terms, the law, and speaks of the whole dispensation in the same terms without any additional definition; then, doubtless, the phrase the law, denotes the whole legal dispensation, and not any particular law or new distinction to which we may affix the words, the law.

1. We shall not attempt to point out those things which the law could not accomplish.

In the first place, it could not give righteousness and life. Righteousness and eternal life are inseparably connected.

Where the former is not, the latter cannot be enjoyed. Whatever means put us in possession of one puts us in possession of the other.

But this the law could not do. "For if there had been a law given which could have given life, verily,

righteousness should have been by the law," (Gal. iii, 21). "If righteousness come by the law, then Christ is dead in vain." These testimonies of the Apostle, with the whole scope of divine truth, teach us that no man is justified by the law, that righteousness and eternal life cannot be received through it.

Here we must regret that our translators by an injudicious supplement should have made the Apostle apparently contradict himself. I allude to the supplement in the 10th verse of Rom., 7th chap. From the 7th verse of this chapter, the Apostle narrated his experience as a Jew under the law, and then his experience as a Christian under the gospel, freed from the law. The scope of the 10th verse and its context, is to show what the Apostle once thought of the law, and how his mistakes were corrected. If any supplement be necessary in this verse, we apprehend it should be similar to what follows: "And the commandment (which I thought would give me) life, I found (to lead) to death." This doubtless corresponds with the scope of the context, and does not, like the present supplement, clash with Gal. iii, 21.

Indeed the law, so far from being "ordained to give life," was merely "*added* to the promise of life till the seed should come to whom the promise was made." "Moreover the law entered that the offense might abound"—"For by the law was the knowledge of sin." For these reasons we conclude that justification, righteousness and eternal life cannot by any means be obtained by the law.

2. In the second place, the law could not exhibit the malignity or demerit of sin.

It taught those that were under it that certain actions were sinful. To these sinful actions it gave descriptive names—one is called theft, a second murder, a third adultery. It showed that these actions were offensive to God, hurtful to men, and deserved death. But how extensive their malignity, and vast their demerit,the law could not exhibit.

This remained for later times and other means to develop.

3. In the third place, the law could not be a suitable rule of life to mankind in this imperfect state. It could not be a rule to all mankind, as it was given to and designed only for a part. It was given to the Jewish nation, and to none else,

As the inscription on a letter identifies to whom it belongs; as the preamble to a proclamation distinguishes who is addressed; so the preface to the law points out and determines to whom it was given.

It points out a people brought out of the land of Egypt and released from the house of bondage, as the subjects of it. To extend it farther than its own preface, is to violate the rules of criticism and propriety. How unjust and improper would it be to convey the contents of a letter to a person to whom it was not directed—how inconsistent to enjoin the items of a proclamation, made by the President of these United States, on the subjects of the French government. As inconsistent would it be to extend the law of Moses beyond the limits of the Jewish nation.

Do we not know with Paul, that what things soever the law saith, it saith to them that are under the law?

But even to the Jews it was not the most suitable rule of life. 'Tis universally agreed, that example, as a rule of life, is more influential than precept. Now the whole Mosaic law wanted a model or example of living perfection. The most exemplary characters under the law, had their notable imperfections.

And as long as polygamy, divorces, slavery, revenge, etc., were winked at under that law, so long must the lives of its best subjects be stained with glaring imperfections. But when we illustrate how God has remedied the defects of the law, the ideas presented in this particular shall be more fully confirmed.

But we hasten to the third thing proposed in our method, which is to demonstrate the reason why the law could not accomplish these objects.

The Apostle in our text briefly informs us, that it was owing to human weakness that the law failed to accomplish these things—"In that it was weak through the flesh." The defects of the law are of a relative kind. It is not in itself weak or sinful—some part of it was holy, just and good—other parts of it were elementary, shadowy, representations of good things to come. But that part of it written and engraven on tables of stone, which was holy, just and good, failed in that it was too high, sublime and spiritual to regulate so weak a mortal as fallen man. And even when its oblations and sacrifices were presented, there was something too vast and sublime, for such weak means, such carnal commandments—such beggarly elements—such perishable and insignificant blood, to effect. So that as the Apostle saith, the law made nothing perfect,

it merely introduced a better hope. If the law had been faultless, no place should have been found for the gospel. We may then fairly conclude that the spirituality, holiness, justice and goodness of one part of the law, rendered it too high; and the carnal, weak and beggarly elements of another part, rendered it too low; and both together became weak through the flesh. Viewing the law in this light, we can suitably apply the words of the Spirits uttered by Ezek. xx: 25, in relation to its incompetence—"I gave them," says he, "statutes which were not good, and judgments whereby they should not live."

We have now arrived at the fourth head of our discourse, in which we propose to illustrate the means by which God has remedied the relative defects of the law.

All those defects the Eternal Father remedies by sending His own Son in the likeness of sinful flesh, and for sin, condemns sin in the flesh. "That the whole righteousness which the law required, might be fulfilled in us, who walk not after the flesh but after the Spirit."

The primary deficiency of the law which we noticed, was, that it could not give righteousness and eternal life.

Now, the Son of God, the Only Begotten of the Father, in the likeness of sinful flesh, makes an end of sin, makes reconciliation for iniquity, finishes transgression, brings in an everlasting righteousness, and completes eternal redemption for sinners.

He magnifies the law and makes it honorable. All

this he achieves by his obedience unto death. He finished the work which the Father gave him to do; so that in him all believers, all the spiritual seed of Abraham, find righteousness and eternal life; not by legal works or observances, in whole or in part, but through the abundance of grace, and the gift of righteousness, which is by him;—"For the gift of God is eternal life through Jesus Christ our Lord." This righteousness, and its concomitant eternal life, are revealed from faith to faith—the information or report of it comes in the divine word to our ears, and receiving the report of it, or believing the divine testimony concerning it, brings us into the enjoyment of its blessings. Hence it is that Christ is the end of the law for righteousness to every one that believeth. Nor is he on this account the minister of sin—for thus the righteousness, the perfect righteousness of the law, is fulfilled in us who walked not after the flesh, but after the Spirit. Do we then make void the law or destroy the righteousness of it by faith? God forbid: we establish the law.

A second thing which we observed the law could not do, was to give a full exhibition of the demerit of sin. It is acknowledged that the demerit of sin was partially developed in the law, and before the law. Sin was condemned in the deluge, in the confusion of human speech, in turning to ashes the cities of the plain, in the thousands that fell in the wilderness. But these and a thousand similar monuments beside, fall vastly short of giving a full exhibition of sin in its malignant nature and destructive consequences. But a full dis-

covery of its nature and demerits is given us in the person of Jesus Christ. God condemned sin in Him—God spared not His own Son, but delivered Him up—It pleased the Lord to bruise Him, to pour out His soul an offering for sin. When we view the Son of the Eternal suspended on the cursed tree—when we see Him in the garden, and hear His petitions—when we hear Him exclaim, "My God, my God, why hast Thou forsaken Me?" in a word, when we see Him expiring in blood and laid in the tomb, we have a monument of the demerit of sin, which no law could give, which no temporal calamity could exhibit.

We sometimes in the vanity of our minds, talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty, it is said, "that the sufferings of Christ were so great as to atone for the sins of worlds on worlds," or at least for the sins of the damned as well as the saved—that "one drop of His blood is sufficient to atone for the sins of the whole world." That is, in other words, the sufferings of Christ so transcended the demerit of the sins of His people as to be sufficient to save all that shall eternally perish. These assertions are as unreasonable as unscriptural. In our zeal to exalt the merits of the atonement—I say, in the warmth of our passions, and in the fullness of our hearts, let us be cautious lest we impeach the Divine wisdom and prudence. Doubtless, if the merits of His sufferings transcend the demerit of His people's sins, then some of His sufferings were in vain, and some of His merit unrewarded. To avoid this conclusion, some have affirmed

that all shall be saved and none perish, contrary to the express word of God. Indeed, the transition from these inconsistent views of the atonement, to what is called Universalism, is short and easy. But I would humbly propose a few inquiries on this subject. Why do the evangelists inform us that Christ died so soon after His suspension on the cross? Why so much marvel expressed that He was so soon dead?—so much sooner than the malefactors that were crucified with Him? It might be presumed His last words solve these difficulties—"It is finished, and He gave up the ghost." From these and similar premises, it would seem that His life and sufferings were prolonged just so long as was necessary to complete the redemption of His people. We are accustomed on all subjects that admit of it, to distinguish between quantity and quality. In the common concerns of human intercourse sometimes the quality of a thing is acceptable when the quantity is not; at other times the quantity is acceptable when the quality is not. If a thousand slaves were to be redeemed and emancipated by means of gold, the person in whose custody they were could not demand any more precious metal than gold—when one piece of gold was presented to him he might object to the quantity as deficient, though the quality is unobjectionable. In respect of the means of our redemption, it must be allowed that the sufferings of Christ were they. These sufferings, then, were the sufferings of a divine person—such doubtless was their quality. And a life and sufferings of any other quality could avail nothing in effecting redemption for transgressors. If

but one of Adam's race should be saved, a life and sufferings of such a quality would have been indispensably requisite to accomplish such a deliverance. Again, if more were to have been saved than what will eventually be saved, the quantity and not the quality of His sufferings would have been augmented. The only sentiment respecting the atonement that will bear the test of Scripture, truth or sober reason, is, that the life and sufferings of Christ in quality, and in length or quantity, were such as sufficed to make reconciliation for all the sins of His chosen race; or for all them in every age or nation that shall believe in Him. There was nothing deficient, nothing superfluous; else he shall never see of the travail of His soul and be satisfied; which would be the reverse of His Father's promise, and His own expectation. When the life and sufferings of Christ are viewed in this light the demerit of sin appears in its true colors—all inconsistencies vanish, and all the testimonies of sacred truth, of Patriarchs, Prophets and Apostles harmoniously correspond. But if we suppose that the sufferings of Christ transcended the demerit of the sins of "His people," then we have no full exhibition of the demerit of sin. Nor are "His people" under any more obligation of love or gratitude to Him than they who eternally perish.

That which remains on this head is to show how the failure of the law in not being a suitable rule of life has been remedied.

We noticed that example is a more powerful teacher than precept. Now Jesus Christ has afforded us an example of human perfection never witnessed before.

He gave a living form to every moral and religious precept which they never before possessed. In this respect He was the distinguished Prophet, to whom Moses and all the inferior prophets referred. In entering on this prophetic office He taught with a peculiarity unexampled by all His predecessors—"He spake as never man spake."

The highest commendation He gave of Moses was that he wrote of Him, and that he was a faithful servant in Christ's house. From the beginning of his ministry to the end of his life, he claimed the honor of being the only person that could instruct men in the knowledge of God or of His will. He claimed the honor of being the author and finisher of the only perfect form of religion; the Eternal Father attested all his claims and honored all His pretensions. Respecting the ancient rules of life, the law and the prophets, He taught his disciples they had lived their day—he taught them they were given only for a limited time. "The law and the prophets prophesied until John"—then they give place to a greater Prophet, and a more glorious law. Malichi, the last of the ancient prophets, informed Israel that they should strictly observe Moses' law, until a person should come in the spirit and power of Elias. Jesus taught us that John the Baptist was he, and that the law and prophets terminated at his entrance upon his ministry; for since that time the kingdom of God is preached, and all men press into it. To attest his character, and to convince the church of his being the great Prophet to whom all Christians should exclusively hearken as their teacher;

to weaken the attachments of His disciples to Moses and the prophets, it pleased God to send down Moses and Elias from heaven; the one the law-giver, and the other the law-restorer, to resign their prophetic honors at the feet of the Messiah, in presence of select witnesses. "Jesus took with him Peter, James and John into a high mountain, and was transfigured before them, and His face did shine as the sun, and His raiment was white as snow, and behold there appeared Moses and Elias talking with Him." Peter, enraptured with these heavenly visitants, proposes erecting three tabernacles—one for Christ, one for Moses, and one for Elias. But while he was thus proposing to associate Christ, the great Prophet, with Moses and Elias, inferior prophets, a bright cloud overshadowed them, and a voice out of the cloud, an indirect reply to Peter's motion—"This is my beloved Son in whom I am well pleased, *hear ye him.*" Thus, when these ancient and venerable prophets were recalled to heaven, Christ alone is left as the great teacher, to whom, by a commandment from the excellent glory, the throne of the Eternal, we are obliged to hearken. That this transaction was significant of the doctrine above stated must be manifest, when we take into view all the circumstances.

Might it not be asked, "Why did not Abel, Abraham, or Enoch appear on this occasion?" The reason is plain—the disciples of Christ had no hurtful respect for *them*.—Moses and Elias, the reputed oracles of the Jewish nation, were the two, and the only two, in respect of whom this solemn and significant revocation

was needful. The plain language of the whole occurrence was this—Moses and Elias were excellent men—they were now glorified in heaven—they had lived their day—the limited time they were to flourish as teachers of the will of Heaven was now come to an end. The morning star had risen—nay, was almost set, and the Sun of Righteousness was arising with salutiferous rays. Let us, then walk in the noon-day-light—let us hearken to Jesus as the Prophet and Legislator, Priest and King. He shall reign over all the ransomed race. We find all things whatsoever the law could not do are accomplished in him, and by him—that in him all Christians might be perfect and complete—"for the law was given by Moses, but grace and truth came by Jesus Christ." It now remains in the last place, to deduce such conclusions from the above premises, as must obviously and necessarily present themselves to every candid and reflecting mind.

1st. From what has been said, it follows that there is an essential difference between law and gospel—the Old Testament and the New.*

*There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses or any other Prophet, as Christ and his Apostles. They cannot understand why any part of the divine relation should not be obligatory on a Christian to observe; nor can they see any reason why the New Testament should be preferred to the Old; or why they should not be regulated equally by each. They say, "Is it not all the word of God and are not all mankind addressed in it?" True, all the holy Prophets spake as they were moved by the Holy Spirit, and men were the objects of their address. It is, however, equally evident that God at sundry times and in diverse manners spake to men, according to a variety of circumstances, which diversified their condition, capacity, and opportunities. Thus he addressed indi-

No two words are more distinct in their signification than *law* and *gospel*. They are contra-distinguished under

---

viduals, and classes of individuals, in a way peculiar to themselves. Witness his address to Noah, Abraham, Daniel, Jonah, Paul and Peter. Witness his addresses to the Patriarchs, the Jews and the Christains. Again, men are addressed as magistrates, fathers, masters, husbands, teachers, with their correlates. Now to apply to one individual what is said to all individuals and classes of individuals, would, methinks, appear egregious folly. And would it not be as absurd to say, that every man is obliged to practice every duty and religious precept enjoined in the Bible. Might we not as reasonably say, that every man must be at once a Patriarch, a Jew, and a Christian; a magistrate, a subject, a father, a child, a master, a servant, etc., etc. And, certainly, it is as inconsistent to say, that Christians should equally regard and obey the Old and New Testament. All scripture given by divine inspiration, is profitable for various purposes in the perfection of saints, when rightly divided, and not handled deceitfully. But when the above considerations are disregarded, the word of God must inevitably be perverted. Hence it is that many preachers deceive themselves and their hearers by selecting and applying to themselves and their hearers such portions of sacred truth as belong not to them nor their hearers. Even the Apostles could not apply the words of Christ to themselves or their hearers until they were able to answer a previous question—"Lord, sayest thou this unto *us* or unto *all*?" Nor could the Eunuch understand the Prophet until he knew whether he spoke of himself or of some other man. Yet many preachers and hearers trouble not themselves about such inquiries. If their text is in the Bible, it is no matter where; and if their hearers be men and women, it is no matter whether Jews or Christians, believers or unbelievers. Often have I seen a preacher and his hearers undergo three or four metamorphoses in an hour. First he is a moral philosopher, inculcating heathen morality, next a Jewish Rabbi, expounding the law; then a teacher of some Christian precept; and lastly, an ambassador of Christ, negotiating between God and man. The congregation undergo the correlate revolutions; first, they are heathens; next, Jews; anon, Christians; and lastly, treating with the ambassadors for salvation, on what is called the terms of the gospel. Thus, Proteus-like, they are all things in an hour.

various names in the New Testament. The law is denominated "the letter," "the ministration of condemnation;" "the ministration of death;" "the Old Testament or Covenant, and Moses." The gospel is denominated "the Spirit," "the ministration of the Spirit," "the ministration of righteousness," "the New Testament, or Covenant," "the law of liberty and Christ." In respect of existence or duration, the former is denominated "that which is done away"—the latter, "that which remaineth"—the former was faulty, the latter faultless—the former demanded, this bestows righteousness—that gendered bondage, this liberty—that begat bond-slaves, this freemen—the former spake on this wise, "This *do* and thou shalt live"—this says, "Say not what *ye* shall do; the word is nigh thee, [that gives life,] the word of faith which we preach: if thou believe in thine heart the gospel, thou shalt be saved." The former waxed old, is abolished, and vanished away—the latter remains, lives, and is everlasting.

2d. In the second place, we learn from what has been said, that "there is no condemnation to them which are in Christ Jesus."—The premises from which the Apostles drew this conclusion are the same with those stated to you in this course. "Sin," says the Apostle, "shall not have dominion over you; for ye are not under the law, but under grace." In the 6th and 7th chapters to the Romans, the Apostle taught them that "they were not under the law"—that "they were freed from it"—"dead to it"—"delivered from it." In the 8th chapter, 1st verse, he draws the above conclusion. What a pity that modern teachers should

have *added to* and *clogged* the words of inspiration by such unauthorized sentences as the following: "Ye are not under the law" *as a covenant of works, but as a rule of life.* Whoever read one word of the "covenant of works" in the Bible, or of the Jewish law being a rule of life to the disciples of Christ? Of these you hear no more from the Bible than of the "Solemn League" or "St. Giles' Day." Yet how conspicuous are these and kindred phrases in the theological discussions of these last three hundred years! But leaving such phrases to those who are better skilled in the use of them, and have more leisure to expound them, we shall briefly notice the reason commonly assigned for proposing the law as a rule of life to Christians. "If Christians are taught," say they, "that they are delivered from the law, under it in no sense; that they are dead to it, will not they be led to live rather a licentious life, live as they list; and will not the non-professing world, hearing that *they* are not under the law of Moses, become more wicked, more immoral and profane?" Such is the chief of all the objections made against the doctrine inculcated respecting the abolition of the Jewish law, in respect of Christians, and also as this doctrine respects the Gentile or Heathen world. We shrink not from a fair and full investigation of this subject. Truth being the only allowed object of all our inquiries, and the sole object of every Christian's inquiry, we should patiently hear all objections—coolly and dispassionately hear, examine, and weigh all arguments *pro* and *con.*

That the first part of this objection is very natural,

has been very often made, and strongly urged against the doctrine we advocate, we cheerfully acknowledged. As this objection was made against the Apostle's doctrine concerning the law, it affords a strong probability, at least, that our views on this subject correspond with his. We shall then hear how he stated and refuted it. Romans vi. 15. "What then? Shall we sin because we are not under the law, but under grace?" Here he admits the objection, and in his answer incontestibly shows that Christians are not under the law in any sense. If they were in any sense, now was the time to say, "We are not under the law in some sense, or under a certain part of it; but in one sense we are under it as a rule of life." We say the Apostle was here called upon, and in a certain sense bound, to say something like what our modern teachers say, if it had been warrantable. But he admits the doctrine and states the objection, leaving the doctrine unequivocally established. He guards the doctrine against a licentious tendency thus—"God forbid!" "How shall we that are dead to sin live any longer therein?" and in the subsequent verses shows the utter impossibility of any servant of God, or true Christian, so abusing the doctrine we have stated. Now whether the ancient way of guarding the New Testament, or gospel, against the charges of Antinomianism or a licentious tendency, or the modern way is best, methinks is easily decided amongst true disciples. Not so easy however amongst learned Rabbis and Doctors of the Law.

But, query,—"Is the law of Moses a rule of life to Christians?" An advocate of the popular doctrine

replies, "Not all of it." Query again—What part of it? "The ten commandments." Are these a rule of life to Christians? "Yes." Should not, then, Christians sanctify the seventh day? "No." Why so? "Because Christ has not enjoined it." Oh! then, the law or ten commandments is not a rule of life to Christians any further than it is enjoined by Christ; so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them; it is only what Christ says we must observe. So that an advocate for the popular doctrine, when closely pressed, cannot maintain his ground. Let no man say we have proposed and answered the above queries as we please. If any other answers can be given by the advocates themselves than we have given, let them do it. But it is highly problematical whether telling Christians that they are under the law will repress a licentious spirit. True Christians do not need it, as we have seen: "how shall they that are dead to sin live any longer therein?" And dare we tell professing Christians, as such, that the law, as a rule of life, is a condemning law? If not, then what tendency will the mere affirmation that they are under a law as a rule of life which cannot condemn them, have to deter them from living as they list. Upon the whole, the *old way* of guarding against immorality and licentiousness amongst Christians will, we apprehend, be found the most consistent and efficacious. And he that has tried the old way and the new, will doubtless say as was said of old, "No man also having drunk old wine, straightway desireth new: for he saith the old is better." And, indeed, every at-

tempt to guard the New Testament, or the gospel, by extrinsic means, against an immoral or licentious tendency, bears too strong a resemblance to the policy of a certain preacher in Norway or Lapland, who told his hearers that "hell was a place of infinite and incessant cold." When asked by an acquaintance from the south of Europe why he perverted the Scriptures, he replied, "if he told his hearers in that cold climate that hell was a place of excessive heat, he verily thought they would take no pains to avoid going there."

But as to the licentious tendency this doctrine we inculcate is supposed to have upon the non-professing or unbelieving world, it appears rather imaginary than real. It must, however, in the first instance be ascertained whether the Gentiles, not professing Christianity, were ever supposed or addressed by the Apostle sent to the Gentiles, as being under the law of Moses. We have under the second head of our discourse particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they should be without law till Christ came. Isai. xlii. 4. "And the isles shall *wait* for *his* law." The chief glory which exalted the Jews above the Gentiles, which the Jews boasted of to the Gentiles, was that to *them* "*pertained* the adoption, the covenants, and *the giving of the law*." They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. What-

ever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest moral and religious precepts have been re-promulgated by Him who would not suffer one tittle of it to pass till he fulfilled it. As well might we affirm that the British law which governed these States, when colonies, is the rule of our political life; because some of the most excellent laws of that code have been re-enacted by our legislators. Paul, the Apostle to the Gentiles, plainly acknowledged in his addresses to them, that they were without law, aliens from the commonwealth of Israel, having no hope, &c. And of them he said that "when the Gentiles, who have not the law, do by nature the things contained in the law, these having *not the law*, are a law unto themselves." But, in so saying, does *he* or do *we* excuse their sins or lead them to suppose that they are thereby less obnoxious to the wrath to come? By no means. For we testify that even natural conscience accuses them of sin or wrong in their thoughts, words and actions according to its knowledge. And consequently "as many as have sinned without law, shall also perish without law." In so testifying, do we cherish a licentious spirit? By no means. For there stand a thousand monuments in this present world, independent of Jewish law, on which is inscribed these words, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But one thing demands our observation, that the Apostle sent by Heaven to preach to the Gentiles, in accusing them of sins of the deep-

est dye, and of the most malignant nature, dishonorable to God and destructive to themselves; never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or transgressing any of the peculiarities of Judaism. And now what is the difference between an ancient Greek and a modern American or European who disbelieves the gospel? Under what law is the latter, under which the former was not? Was the former a sinner and chargeable in the sight of God, as well as the latter? Yes. Would not natural conscience according to its means of knowing right and wrong, or the work of the law written in the heart, condemn the unbelieving Romans as well as the unbelieving American? Most assuredly. And what is the difference? Not that the latter is under any law that the former was not under; but the means of discerning right and wrong in the latter are far superior to the former, and consequently their overthrow or ruin will be more severe. In point of law or obligation there is no difference between the unbelieving American and the rudest barbarian; though the former is polished with science, morals, &c., like the ancient Greeks and Romans, and the latter remains an uncultivated savage. They will be judged and condemned by the same law which condemned the Roman who died 1900 years ago. And the condemnation of the latter shall be more tolerable than the former, not by a milder law, but because his knowledge of right and

wrong was much inferior to the former; and having heard the gospel of salvation and disbelieved it, he adds to his natural corruption and accumulated guilt the sin of making God a liar, and preferring darkness to light, because he believed not the testimony of God. This is the sole difference in respect of condemnation between the Indian and the most accomplished citizen. From these few remarks it will appear, we trust, obvious to every person who has an ear to distinguish truth from falsehood, that there is no condemnation to them which are in Christ Jesus—that they are under no law that can condemn them—that *he* who was made under the law is become the end of the law for righteousness to them—that being dead to sin, they should live no longer therein—that there is no necessity, but a glaring impropriety in teaching the law as a rule of life to Christians—that all arguments in favor of it are founded on human opinion, and a mistaken view of the tendency of the gospel and christian dispensation—that all objections against the doctrine we have stated as licentious in its tendency, are totally groundless. "For the grace of God that bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works.*"

3d. In the third place, we conclude from the above premises, that there is no necessity for preaching the

law in order to prepare men for receiving the gospel.

This conclusion perfectly corresponds with the commission given by our Lord to the Apostles, and with their practice under that commission. "Go," saith he, "into all the world, and preach the gospel unto every creature." "Teach the disciples to observe all things whatsoever I command you." Thus they were authorized to preach the gospel, not the *law*, to every creature. Thus they were constituted ministers of the New Testament, not of the Old. Now the sacred history, called the Acts of the Apostles, affords us the most satisfactory information on the method the Apostles preached under this commission; which, with the epistolary part of the New Testament, affords us the only successful, warrantable, and acceptable method of preaching and teaching. In the Acts of the Apostles, we see the Apostles and first preachers paid the most scrupulous regard to the instructions they received from the great Prophet. They go forth into all nations proclaiming the gospel to every creature; but not one word of law-preaching in the whole of it. We have the substance of eight or ten sermons delivered by Paul and Peter to Jews and Gentiles, in the Acts of Apostles, and not one precedent of preaching the law to prepare their hearers, whether Jews or Gentiles, for the reception of the gospel.

This conclusion corresponds, in the next place, with the nature of the kingdom of heaven or Christian church, and with the means by which it is to be built and preserved in the world. The Christian dispensation is

called "the ministration of the Spirit," and accordingly every thing in the salvation of the church is accomplished by the immediate energy of the Spirit. Jesus Christ taught his disciples that the testimony concerning himself was that only which the Spirit would use in converting such of the human family as should be saved. He was not to speak of himself, but what he knew of Christ. Now he was to convince the world of sin, of righteousness, and of judgment; not by applying the law of Moses, but the facts concerning Christ to the consciences of the people. The spirit accompanying the words which the Apostles preached, would convince the world of sin; not by the ten precepts, but because they believed not on him—of righteousness, because *he* went to the Father—and of judgment, because the prince of this world was judged by him. So that Christ, and not law was the Alpha and Omega of their sermons; and this the Spirit made effectual to the salvation of thousands. Three thousand were convinced of sin, of righteousness, and of judgment, in this precise way of hearing of Christ, on the day of Pentecost; and we read of many afterwards. Indeed, we repeat it again, in the whole history of primitive preaching, we have not one example of preaching the law as preparatory to the preaching or reception of the gospel.

This conclusion corresponds, in the third place, with the fitness of things.* That men must be con-

*Indeed we have yet to learn what advantage can accrue from preaching the so called "moral law," to prepare sinners for the gospel. In the nature and fitness of things it cannot prepare or dispose the mind to a belief of the gospel. The Apostles teach us

vinced of sin by some means, prior to a welcome reception of saving truth, is generally acknowledged. Now, as the gospel dispensation is the most perfect

---

that "the law worketh wrath." This is inevitably its effect on every mind which does not believe the gospel. It irritates and excites the natural enmity of the mind against God. A clear exhibition of the divine character in the law, apart from the gospel, tends more to alienate than to reconcile the mind to God. When a preacher of the law has labored to show his hearers the immaculate holiness, the inflexible justice, the inviolate truth and consuming jealousy of Jehovah, manifested in the fiery law, supposing the gospel kept out of view, he has rather incapacitated and disqualified their minds from crediting the gospel or testimony of the condescension, love, mercy and grace of the Eternal Father to mankind. How opposite is the divine wisdom to the wisdom of many modern scribes and teachers of the law! They preach first the law to natural fallen man, then the gospel. But, He, who seeth not as man seeth, preached first the gospel to fallen man, and afterwards added the law, because of transgressions, till the seed should come. Eternal life was promised through the seed, and the law added till the seed come.

Nothing can be more inconsistent than the conduct of the law preachers. When they have echoed the thunders of Mount Sinai in the ears of their hearers almost to drive them to despair, and to produce what they call "legal repentance," then they begin to pull down the work of their own hands by demonstrating the inefficacy, unprofitableness and danger of legal repentance. Might they not as well at once imitate the Apostles and primitive peachers—preach the gospel, which, when received, produces repentance not to be repented of? Might they not preach Christ crucified, in whom is manifested the wrath and judgment of God against sin; and his condescending love, mercy and grace to the sinner. Might they not, knowing the terror of the Lord, persuade men by the persuasives of the doctrine of reconciliation; rather than to increase their enmity, awaken their suspicions and work wrath in their minds, by an unlawful use of the law? But in order to this, their minds must be revolutionized; they must take up a cross which they at present refuse; and what is difficult indeed, they must unlearn what they have themselves taught others.

revelation of salvation, it must be supposed that it possesses the best means of accomplishing every thing connected with the salvation of its subjects. It must, of course, possess the best means of convincing of sin. This truth, however, does not depend on mere supposition. The fact that the Holy Spirit makes an exclusive use of it in convincing of sin, is a striking demonstration of its superior excellence for that purpose. But independent of these considerations, it must be confessed that the gospel or testimony concerning Christ affords the fullest proof of divine justice and indignation against sin — it presents the clearest view of the demerit of sin, and of all divine perfections terrible to sinners — it exhibits the most alarming picture of human guilt and wretchedness that ever was given, and on these accounts is of all means the most suitable to convince of sin. It was already observed that the eternal Father condemned sin in the person of his Son, more fully than it ever was, or could be condemned in any other way. Suppose, for illustration, a king put to death his only son, in the most painful and ignominious way, for a crime against the government: would not this fact be the best means of convincing his subjects of the evil of crime, and of the king's detestation of it? Would not this fact be better than a thousand lectures upon the excellency of the law and the sanctions of it? but every similitude of this kind falls infinitely short of affording a resemblance of the eternal Father not sparing his Sole Delight when sin was but imputed to him. Having seen that this conclusion corresponds with the commission given by the Redeemer

to his Apostles — with their practice under that commission — with the nature of his kingdom, and with the fitness of things; one would suppose that no objection could be preferred against it. But what doctrine of divine truth is it, against which objections, numerous indeed, and strongly urged, and by men who profess to be zealous for the truth, have not been made! Is it the doctrine of sovereign, free, and abundant grace? No. Is it the doctrine of the natural sinfulness and corruption of all men? No, no. Against these, many objections, yea, very many, are urged. We must not suppose, then, that this doctrine we now maintain shall be free from objections. We shall, then, attend to some of those objections which have been made, or which we anticipate may be made against this conclusion.

It may, perhaps, be objected that there are some expressions in the apostolic epistles, which imply that the law was necessary to convince of sin, as pre-requisite to a welcome reception of the gospel; such as "by the law *is* the knowledge of sin"—"for without the law sin *was* dead." There is no authority from the original for varying the supplements in these two clauses. If it corresponds with the context or with the analogy of faith, to supply *was* in the last clause, it doubtless corresponds as well in the first clause. But we lay no stress on the one or the other; for before Christ came all knowledge of sin *was* by the law; and "the law entered that the offense might abound." For the law was added to the promise of life, because of transgression, till the seed should come to whom the promise

was made. Now we would suppose that when the *Seed* is come, and the time expired for which the law was added, it is superfluous to annex it to the gospel, for the same reason it was annexed to the promise made to Abraham. And although it should be allowed that Christians derive knowledge of sin from the law, it does not follow that it is the best means of communicating this knowledge—that Christians are dependent on it for this purpose—nor that it should be preached to unbelievers to prepare them for receiving the gospel.

The seventh chapter to the Romans contains the fullest illustration of the once excellence and utility of the law, that is to be found in all the New Testament; and as this chapter will doubtless be the stronghold of our opponents, we shall make a remark or two on the contents of it.

In the first place, then, let it be remembered that in the fourteenth verse of the preceding chapter, the Apostle boldly affirms that Christians are not under the law. To the conclusion of the sixth chapter he refutes an objection made to his assertion in the fourteenth verse. In the first six verses of the seventh chapter he repeats his assertion, and uses an apt similitude to illustrate it. Having, then, demonstrated that Christians are now under the law, in the seventh verse of the seventh chapter he states an objection which had been made, or he anticipated would be made, against his doctrine—"If Christians are not under the law, if they are dead to it, if they are delivered from it, is it not a sinful thing?" "Is the law sin, then?" This

objection against the nature of the law, the Apostle removes in the next six verses by showing the utility of the law in himself as a Jew under that law; and concludes that the law is holy, just and good. To the end of the chapter the Apostle gives an account of his experience as a Christian freed from the law, and thus manifests the excellency of his new mind or nature by its correspondence to the holiness of the law; so that he most effectually removes the objection made against the law as being sin, and at the same time establishes the fact that Christians *are delivered from it.* Such evidently is the scope of the latter part of the sixth and all of the seventh chapter. We cannot dismiss this chapter without observing first, that the law or that part of the law which the Apostle here speaks of, is what modern teachers call "the moral law." If so, then Christians are not under it; for the law which the Apostle affirms Christians are delivered from in the sixth verse, in the seventh verse he shows it is not sin; and the law which he shows is not sin, he demonstrates to be holy, just and good. So that here, as well as in the third chapter of his second epistle to the Corinthians, Christians are expressly said to be delivered from the so called moral law; and that it is abolished or done away in respect of them. We must remark again that before any thing said in this chapter respecting the utility or excellence of the law, can be urged as a precedent for what we condemn—namely, preaching the law as preparatory to the gospel, or a law work as preparatory to genuine conversion, it must be shown that the Apostle gave this account of his experience under

the law as preparative to his conversion. Otherwise no objection can be made from anything in this chapter to the conclusion before stated. But this cannot be; for the account we have of his conversion flatly contradicts such a supposition. Previous to his conversion he was a very devout man in his own way—"touching the righteousness which was in the law he was blameless." See the account he gives of himself, Phil. iii, 4,5, compared with Rom. vii, 7-12; Acts xxii, 1; xxiii, 1; from which we learn that he was taught according to the most perfect manner of the law, and was a Pharisee of the strictest kind: had clear ideas of sin and righteousness; and, externally considered, was blameless and lived in all good conscience until the day of his conversion. But it was not the law, it was not a new discovery of its spirituality, but a discovery of Christ exalted, that convinced him of sin, of righteousness and of judgment; and instantaneously converted him. So that nothing in his previous life or attainments, nothing of his experience as a Jew, nothing of his knowledge of sin or of righteousness by the law previous to his conversion, can be urged in support of preaching the law or a law work to unbelievers, to prepare their mind for a welcome reception of the truth.

When we shall have mentioned a favorite text of the law preachers, and considered it, we shall have done with objections of this sort. It is Galatians iii, 24. We shall cite from the 23d verse: "Before faith [Christ] came we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith [Christ] is come, we are no longer under a schoolmaster." Methinks it looks rather like an insult to the understanding of any person skilled in the use of words, to offer a refutation of the use that is frequently made of the 24th verse, But let the censure rest upon them who render it needful. Every smatterer in Greek knows that the 24th verse might read thus: "The law was our schoolmaster until Christ" came; and this reading unquestionably corresponds with the context. Now is it not most obvious that instead of countenancing law-preaching, this text and context condemn it? The scope of it is to show that whatever use the law served as a schoolmaster previous to Christ, it no longer serves that use. And now that Christ is come we are no longer under it. We see, then, that this conclusion not only corresponds with the commission to the Apostles; with the nature of Christ's Kingdom; with the apostolic preaching; and with the fitness of things: but that no valid objection can be presented against it, from any thing in the apostolic epistles.

Some, notwithstanding the scriptural plainness of this doctrine may urge their own experience as contrary to it. It would, however, be as safe for Christians to make divine truth a test of their experience, and not their experience, a test of divine truth. Some individuals have been awakened by the appearance of the Aurora Borealis, by an earthquake, by a thunderstorm, by a dream, by sickness, etc. How inconsistent

for one of these to affirm from his own experience, that others must be awakened in the same way! How incompatible with truth for others to preach such occurrences as preliminary to saving conversion!

But the difference between ancient and modern conversions is so striking as to merit an observation or two. Now that the law is commonly preached to prepare men for Christ, it must be expected that modern conversions will be very systematic, and lingering in all. While preachers will not condescend to proclaim the glad tidings until they have driven their hearers almost to despair by the thunders of Mt. Sinai — while they keep them in anxious suspense for a time, whether the wounds of conviction are deep enough; whether their sense of guilt is sufficiently acute; whether their desires are sufficiently keen; whether their fears are sufficiently strong; in short, whether the law has had its full effect upon them: I say, when this is the case, conversion work must go on slow; and so it is not rare to find some in a way of being converted for years; and, indeed, it is generally a work of many months. It would be well, however, if, after all, it were commonly genuine. Contrast these conversions with those of which we read in the Acts of the Apostles, and what a contrast! There we read of many converted in a day, who yesterday were as ignorant of law and gospel as the modern Hindoos or Birmans. To account for this we have only to consider and compare the different sorts of preaching and means, by which those were, and these are effected.

But some may yet inquire, are unbelievers under no

law or obligation by which conviction may be communicated to their minds? Or they may ask in other words, How does the testimony of Christ take hold of them? And why do they welcome the gospel? We have already shown that there is a law written on every human heart, which is the foundation of both law and prophets, under which both angels and men exist; whose obligation is universal and eternal. It is inscribed more or less distinctly on every heathen's heart. It is sometimes called the law of nature, but more correctly called by the Apostle, *conscience*. This natural conscience, or sense of right and wrong, which all men possess in different degrees, according to a variety of circumstances, but all in some degree, is that in them which God addresses. This natural conscience is fitted to hear the voice of God, as exactly as the ear is fitted to hear sounds. This renders the savage inexcusable. For the invisible things of God, even his eternal power and godhead, are manifested to his conscience in the natural world. Now God addresses conscience in those whom he brings to himself in a variety of ways. Sometimes even where his word is come, he speaks by awful events to the consciences of men. In this way he awakens inquiries that lead to the saving truth. Witness the jailor and his house, of whom we read in the Acts of the Apostles. God spake to his conscience by an earthquake, and put an inquiry in his mouth that was answered to his salvation and that of his house. That which fits the savage to hear God's voice in the natural world, fits him, or the man of civilization to hear his voice in the gospel, when it is sent to them in power.

Are we to preach this law of nature, then, some will inquire; or, Are we to show men that they possess this natural conscience, previous to a proclamation of the glad tidings? I would answer this question by proposing another. Am I to tell a man he has an ear, and explain to him the use of it, before I condescend to speak to him? One answer suits both inquiries. We should consider the circumstances of any people before we address them. Do we address Jews? Let us address them as the Apostles did. Persuade them out of their own law that Jesus is the Messiah. Do we address professed Christians? Let us imitate the apostolic addresses in the epistles. Do we preach to barbarians? Let us address them as Paul preached to the Lycaonians. Speak to their consciences. Do we preach to polished infidels or idolators? Let us speak to them as Paul spake to the Athenians. Speak to their consciences.

4th. A fourth conclusion which is deducible from the above premises, is that all arguments and motives, drawn from the law or Old Testament, to urge the disciples of Christ to baptize their infants; to pay tithes to their teachers; to observe holy days or religious fasts, as preparatory to the observance of the Lord's supper; to sanctify the seventh day; to enter into national covenants; to establish any form of religion by civil law;—and all reasons and motives borrowed from the Jewish law to excite the disciples of Christ to a compliance with or an initiation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground; not being enjoined or countenanced by the authority of Jesus Christ.

5th. In the last place we are taught from all that has been said, to venerate in the highest degree the Lord Jesus Christ; to receive Him as the Great Prophet, of whom Moses in the law, and all the prophets did write. To receive him as the Lord our righteousness, and to pay the most punctilious regard to all his precepts and ordinances. "If we continue in his word, then are we his disciples indeed, and we shall know the truth and the truth shall make us free—if the Son shall make us free, we shall be free indeed."

It is remarkable how strong our attachments are to Moses as a teacher: though Moses taught us to look for a greater prophet than he, and to hearken *to him*! It is strange that three surprising incidents in the history of Moses would not arrest our attention and direct us to Christ. With all his moral excellence, unfeigned piety and legislative dignity, he fell short of Canaan. So all who cleave to him will come short of the heavenly rest! His mortal remains, and his only, the Almighty buried in secret; and yet we will not suffer his ashes to rest in peace! He came down from heaven to give place to the Messiah, to lay down his commission at his feet; and we will not accept it! Strange infatuation!

If Moses was faithful in Christ's house as a servant shall not Christ be faithful as a son over his own house? Let us as his disciples believe all he teaches, and practice all he enjoins in religion and morality; let us walk in all his commandments and ordinances; and inquire individually, What lack I yet? If we are then deficient, let us say with the Jews who disowned him, "We are

Moses' disciples, but as for this fellow, we know not whence he is." But let all remember that if he that despises Moses' law, died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who despised Christ as a teacher! His commandments are not grievous to his disciples—his yoke is easy, and his burden is light.

Let every one that nameth the name of Christ depart from all iniquity. Let us walk worthy of Him. Let us take heed lest by our conduct we should represent Christ as the minister of sin. Let us not walk after the flesh but the Spirit; and then we shall show that the righteousness of the law is fulfilled in us. Then shall no occassion be given to the adversary to speak reproachfully. And if any should still urge the stale charge of Antinomianism, or affirm that we live in sin that grace might abound; did evil that good might come; or made void the law through faith; let us put to silence the ignorance of foolish men, by adorning the doctrine we profess with a blameless conduct. Let us not merely rebut such insinuations with a God forbid! but evince, how shall we that are dead to sin, live any longer therein.

May he that hath the key of David, who openeth and no man shutteth, and shutteth and none can open, open your hearts to receive the truth in the love of it, and incline you to walk in the light of it and then ye shall know that the ways thereof are pleasantness, and all the paths thereof are peace! *Amen.*

CHAPTER IX.

I HAVE lately met with an article in "The Christian" relating to the reformatory work of the Campbells, doing them great justice, and I feel constrained to republish it. Its caption is as follows:

"THE TENDENCY OF THEOLOGICAL THOUGHT."

"Prof. Winchell has noticed the fact that there is continually going on an interaction between the intellect and the religious emotions, and has used it to account for the tendency to rationalistic theories, which prevails so largely in the present generation of thinkers. Sometimes the dominant intellectual bent manifests itself in an overweening fondness for dogmatical speculations, and, at other times, it takes the direction of rationalistic criticism, attacking the very citadel of faith. The religious nature has its rights, and constantly demands that they shall be respected. The intellect, on the other hand, has claims that can not safely be ignored. An unquestioning faith is liable to degenerate into blind superstition, while the over-critical spirit may lead into Agnosticism or practical atheism.

A perfect harmony of the intellect and the religious emotions, should it ever come, will give rest to human souls, and put an end to the strife of the ages.

The movement of Thomas and Alexander Campbell was a protest against intolerant dogmatism on the one hand, and an intellectual reaction against a mystic and superstitious pietism on the other. It represents a position, equally removed from the clashing intellectualism of Scottish Presbyterian factions, and the subjective mysticism of John Wesley and the Moravians. It showed clearly that the dogmatism of creeds increases strife, multiplies sects, while it boldly asserted the rights of the understanding against unscriptural innovations and unreasonable superstitions. At a single step, these honored reformers, themselves far in advance of their generation, left timid and halting conservatives to plod their way slowly to the ground of which they had taken lawful possession. And these conservatives have been advancing slowly along the destined pathway ever since. With perhaps a single exception, we believe that the theological tendency of our times is unmistakably toward the positions taken by the Campbells in the early decades of the century. Alexander Campbell plead earnestly for an improved version of the Scriptures, and incurred great odium by publishing a revision of the New Testament, based upon the labors of three distinguished doctors of Pedobaptist churches. What Mr. Campbell plead for, against the whole body of orthodox clergymen, is now admitted to be a very great need by the successors of the men who then opposed him. We shall soon have a revision of the New Testament supported by the most orthodox men in the various denominations, in which it is safe to say that most of the changes insisted on by Mr. Camp-

bell will undoubtedly be made. "Half a loaf is better than no bread," and if we have to wait awhile for a New Testament that faithfully represents the Greek of the inspired writers on the question of baptism, we need not be very impatient. It will come before the Millennium, let us never fear. Mr. Campbell exposed the intellectual absurdities of the popular religious experiences of his time, with unsparing logic, both in his discourses and his writings, and though the form in certain quarters remains, the substance, the superstitious substance we mean, has almost entirely disappeared. But Mr. Campbell made war on human creeds as tests of fellowship among Christians. This was one of the most important elements of his plea, and remains a distinctive feature of the movement which he inaugurated. What a loosening up of the old foundations is now taking place, even among the most conservative denominations, on this question. The tyranny of opinionism, as voiced authoritatively by the creeds of Protestants, is fast becoming apparent to candid thinkers. The soul demands, as a right, more liberty than the creed makers have allowed it. Men are beginning to see that "the Church of the future"—whatever that may mean—will have little use for Protestant, in the form of "articles of faith." And this conviction is forcing its way into the very citadel of our modern orthodoxy. The most venerable confessions are threatened with revision and reconstruction. But why not make clean work at once, by an honest return to the New Testament bond of fellowship? It lies on the very surface of the Divine Book, and no man, whose eyes

are thoroughly open on this question, need fail to see it. But this, we suppose, is too much to expect from our modern Scribes and Rabbis. Yet, revision can not long be postponed, and when the tide once sets in, no man can tell what ancient barriers may be swept away. Only a few days ago Prof. Geo. R. Crooks, of Drew Theological Seminary, delivered a most significant lecture in Tremont Temple, Boston, (Joseph Cook's platform,) "Old and New Theologies." The first sentence foretokens what follows: Says Mr. Crooks, "The signs of a demand for a new theology are so many, that he who runs may read them." He quotes a leading Baptist minister, who says: "Doubtless there will be in the future a new theology, an outgrowth of the old, an expansion and deepening of sacred truths made precious to the Church by many centuries of rich experience. He then quotes from Dr. Crosby, (Presbyterian) the remark, that it "would be wise to broaden the terms of subscription necessary to Church membership and the ministry." Dr. I. Baldwin Brown, (English Congregationalist,) expresses the desire "to see a great dogmatist once more;" thereby indicating that he regards the species as nearly, or quite extinct Principal Shairp, of Scotland, says: "It needs no divine to tell us that the century will not pass without a great breaking up of the dogmatic structures, that have held ever since the reformation, and the succeeding age." Dr. Phillip Schaff is quoted to the same general effect.

Prof. Crooks then asks; "What is the meaning of this? Are the foundations of truth giving way? Is

this reaching out after new formulas of faith, a symptom of dissatisfaction with verities of scripture? Is it a sign of religious progress or religious decay?" These are indeed momentous questions, and the lecturer does well to press them upon our attention.

He answers them thus: "Were this call for a restatement of doctrine accompanied with a disposition to abandon scripture, it might excite alarm; but they who utter the call profess, and we may believe possess, a deep reverence for the Word of God." We can not follow the reverend lecturer through this discussion. Suffice it to say, that in our judgment, he builds far too confidently upon the subjectiveness of Wesley and the Evangelicals, so called. According to this theory faith becomes a feeling, an impulse, an objective truth, a body of opinions. There is indeed a clearly defined distinction between gospel faith and human opinions, dogmas, doctrines, but Wesley realized it very imperfectly. "Saving faith is the hearty acceptance of the objective fact that Jesus is the Christ, the Son of God and not a mere subjective 'experience of salvation.'" The former is the soul's recognition of the essential verity of scripture, while the latter is, to say the least, a possible illusion of the imagination. The reformation of the Campbells is the true adjustment of the objective and subjective in religion.

The creed makers had too much subjectivity; Wesley and his co-revivalists, too much subjectivity. The former erred in giving undue importance to dogmas, while the latter blundered scarcely less in resting everything on unverifiable impulse. But in all this agitation,

unrest, discussion, "we do rejoice, yea, and will rejoice," for it foretokens the coming of a better dispensation. The souls of true men are no longer content with the old creeds, and so far, it is well. But the remedy is not a recasting of old theologies, but a return to the simple Divine faith and order of the New Testament. Sooner or later this must be the result, and let us all pray God to hasten the happy day.

It is with unfeigned pleasure that I record here, in connection with other articles of interest relative to my husband and his honored father, the remarks and criticisms, as well as the conclusion of the Professor. It goes to show what a consecration of heart and life can accomplish even amidst persecution and obloquy, and that too, of no short duration. Such was the case of Alexander Campbell and his godly father. They had buckled on the armor of truth, and consecrated themselves to the God of Truth, and nothing daunted by their enemies they worked humbly and triumphantly on in their cause. They lived to see much of the error they fought against put to flight; and now that they are enjoying the society of the Saints of Light, and are resting from their toils and labors, the work they inaugurated is going on for the good of humanity and the glory of God.

And just here I feel disposed to treat the readers of this miscellaneous work to a little episode in connection with Father Campbell's farewell discourse, which was delivered June 1st, 1851. He died January 4th, 1854. Dear father preferred living with his son Alexander during the last years of his prolonged life.

The writer had the happiness of having the special care of him for the last ten years of his journey. Also the revered and beloved mother of Mr. Campbell spent much of her time with us, but died with her daughter, Mrs. Jane McKeaver, near Middletown, Pennsylvania, in the 72nd year of her age. It had been long desired by many friends that father should deliver his Farewell Discourse. At that time our old stone meeting-house was standing where the brick one now stands. Father became quite interested in the work before him, and had me read many passages of the Scripture for him, especially the story of the good Samaritan. He was still in good health though his sight had failed him some time before. He had not been from the house for a length of time, and it was quite an important epoch, not only to himself, but to the family. His son was from home during the Spring on a tour, and it was thought desirable for father to go over in April or May; but the Spring weather was not very favorable, however, the last Lord's day of May I arranged to take father over to hear his son, Doctor Archibald, preach, and thus prepare him for the following Lord's day, to deliver his discourse. He was infirm and slow in walking, and could not get into a carriage or buggy. As Solomon says of the old, "they fear that which is high," so a large sled was brought to the gate with the carriage horses, and he was led to it by two persons, there having been a mattress laid on it with chairs turned down to form a back. He was helped on it, and one of the men walked beside the horses. I sat beside father assuring him of the perfect safety of the horses.

A large chair was taken, in which he was seated in front of the pulpit; he enjoyed the hour, and at the close of the worship his son gave out that father Campbell would deliver his "Farewell Sermon on next Lord's day," at which he arose and with a clear voice, and looking like an ancient prophet, he echoed the words "the Lord willing" and sat down. I accompanied him home.

During the following week I was hurriedly called into the room, the "old parlor," where he was sitting in his large arm chair, and he said: "Oh daughter, I am very ill, I am going to die, I feel that I cannot live."

"Oh father, I trust not," I answered; but he was in such pain he thought he could only survive a short time—the pain in his stomach was so great. Of course I was alarmed and sent for the doctor, but immediately commenced seeking to relieve the spasms myself. I had his feet put into hot water, gave him hot teas of peppermint and cayenne pepper; had hot salt bags laid on the places where the pain was, and soon I found it was a spell of flatulency. I told him what it was and that he would soon get better, though he thought it impossible. I cheered him, and told him that he would soon be well, and would be able to preach that "Farewell Discourse" next Lord's-day: and sure enough he was entirely relieved before the Doctor or doctors arrived, as I sent for his son and for Doctor Richardson. He did recover and preach his sermon. All took place during the absence of his son Alexander. Father was happy and contented. I told him I thought it was the best sermon he ever preached, he replied, "Well,

daughter, I felt very comfortable." Many of the friends expected to hear a great deal about himself and his labors, but no, it was for the good of his fellow-beings he preached that discourse, and for the glory of God. It may be truly said of the Campbells, "though being dead, they still speak."

As the closing scenes and last words of great and good men are valued by the living and the good, and so being impressed, I shall add to what I have already written in regard to father Campbell, an account of his last hours, as they were then penned and published in Bro. Challen's *Annual* of 1854.

Dear Bro. Challen:

Your kind and consolatory letter addressed to my husband, regarding the death of his venerable and beloved father, has, with many others of like sympathy and interest, been duly received, and but for the want of leisure would have been gratefully and thankfully acknowledged ere this.

Owing to the very pressing and arduous duties Mr. Campbell is now engaged in, he has requested me to respond to your favor, and also to give you some particulars of the illness and departure of dear Father Campbell.

It is with a peculiar reverence and solemn pleasure I approach the task assigned me. Knowing as I do the ardent interest which you have manifested in everything pertaining to the departed patriarch and father, I feel my desire heightened to afford the greatest satisfaction on the present occasion, although one brief

epistle must fall short of containing much that would be of interest to those who revere the memory of our Christian hero, whose labors on earth have now ended.

His health had been pretty much the same as it was the beginning of the year past, when you visited us, with the exception of increased feebleness in his limbs and a bowing down of his person with the weight of years; still he retired and rose regularly, slept soundly, and his appetite remained good until his attack of ill ness, which was on the morning of the 13th of December, shortly after his son's return from his tour.

He was taken with a swelling in his face, and an inflammation of his mouth, which was immediately followed by a profuse salivation and wasting away of the juices of the system, which continued on with an extreme sore mouth, till within four days of his death, when the salivation ceased, but the severe inflammation of the mouth remained, preventing him from talking much during his sickness, which, no doubt, he would have done had it been otherwise.

He told Mr. Campbell, when he was first taken, that he was "going home, and that he would soon pass over Jordan," and rejoiced in the prospect. He was patient and calm during all his illness, which was just three weeks from the time he was taken. He kept his bed entirely only four days. His mind was clear and as strong as when in health, as an incident that occurred on the afternoon of his departure, about four o'clock, (he died at seven o'clock) will serve to show.

His son, the Doctor, and my husband, were not in. He suddenly grew worse, and we thought he would

soon depart. His daughter, Mrs. McKeaver, and several others were around his bed. I leaned over him and said, "Father, you are going to leave us. Do you know you're going to leave us, and that you will soon cross over the Jordan?" To all of which he responded by significant sounds, when I added, "*You will soon see all THE DEAR LOVED ONES who have gone before.*" Then in the fullness of my heart I exclaimed, "*O, that an abundant entrance may be given unto you into the everlasting kingdom of our Lord and Saviour, Jesus Christ.*" I had no sooner uttered it than, to the astonishment of all around, he responded in an audible voice, and in his emphatic manner, "Amen," the last word we heard him utter. It shall be garnered in the recesses of my heart. All of his children living were with him, except one, and many of his grandchildren. At night the scene was peculiarly impressive—no groans or struggles, he gently breathed his last. His son, the Doctor, was most attentive to him, and mitigated all his pains as much as human aid could do. But never has that decree been reversed. "Dust thou art, and to dust shalt thou return." And so it will stand to the end of time, against the wisest and best of Adam's race. * * * * *

But, dear brother, I fear I have been too lengthy and tedious in my communication. I have desired to condense as much as possible my notice. I had for my own satisfaction penned a few shreds of thoughts and feelings, previous to the writing of this letter, which were inspired by the late solemn and impressive event. If you will not think it obtrusive, I give them without

further introduction. Mr. Campbell joins in love to you and Sister Challen and family.

With high Christian esteem, yours,

S. H. CAMPBELL.

TO FATHER CAMPBELL IN HEAVEN.

My hoary-headed father! (which was to thee a "crown of glory") thy useful, precious, holy life of near five score winters now is ended; calmly and peacefully thou hast passed away!

O, how I loved to sit and look upon thy lofty forehead, and trace the lines upon thy well marked face—a face on which wisdom and benevolence so clearly and so brightly shone, and admiration, pious and devout to Him who gave thee being, and more than being, gave thy large soul communion full, through the spirit holy, with Him who was thy Mediator, Intercessor, Saviour, "all in all."

It was my lot and privilege and highest honor for many years to hear thy voice, and minister to thy aged wants. And in return for which thy richest blessings, with thy *warmest prayers* upon me, oft have rested.

Beloved father of many sons and daughters, many of whose offspring passed before thee into the palace of the universe, and stood ready to bid thee welcome to enter in and join with them and all the angelic choir, who day and night surround the throne of the great Eternal.

O, how swift my mind recalls from memory's storehouse the many lofty, holy themes and scenes beyond

—beyond the heavens—on which thyself and elder son (whose guide to wisdom thou wast in youth, and kind companion in thy riper years) were wont to dwell in days that now are passed away, and joined to those "beyond the flood."

But now thy disincumbered, happy spirit feasts on the rich and glorious things thou then by faith didst view. And thy poor, mortal, sightless eyes no longer now afflict thee. For thy vision spiritual, clear and bright, beholds in full survey, with wonder, adoration, joy and love, all the pure bliss of heaven!

O thou bright exemplar of thy heavenly Father's will, let the full impress of thy life be deeply graven on every heart that claims a kindred to thy sacred dust!

Farewell, dear venerated father! I humbly hope we soon shall meet again, where all the ransomed LOVED ONES triumphantly rejoice, and pain of parting is known no more!

In sympathy and in unison with the tribute given to the venerable patriarch's memory, my heart desires to append a brief one, written to his noble, devoted, Christian son, and published in the last volume and last number of the *Millennial Harbinger*, 1870. The closing up of that periodical, edited by Bro. Pendleton and Bro. Loos, which was finished in seven volumes after Mr. Campbell gave up its publication.

AN ADDRESS TO THE CHURCH AND A TRIBUTE TO THE MEMORY OF MY HUSBAND.

BY MRS. S. H. CAMPBELL.

(Read to the Church at Bethany by C. L. Loos.)

To the Faithful Brethren and Sisters in the Church of Bethany, Greeting:

Expecting to be absent from your midst, and thus from your fellowship and communion, for some time, I sincerely and earnestly solicit your supplications and prayers on my behalf, that I may continue to enjoy the fullness of the blessing of the gospel of Christ Jesus, my Lord; and that in due time, under a gracious Providence, I may be restored to your society and Christian fellowship and communion.

Now forty years, within a few moons, have I worshipped in this place, and it fills my heart and soul with inexpressible emotion to think of leaving for a season, this hallowed, consecrated spot. When first I was introduced into the society of Bethany, there was not a house erected for the purpose of worshiping God. But we assembled in plain rooms, and often, very often, under the spreading lofty trees on the banks bordering the winding stream that surrounds the humble village of Bethany and its environs. After some time, a house was erected of stone, on the ground

where the worshiping assembly now meet. It proving too small to accommodate the members and hearers who assembled, it was taken down and the one built that is now used for worship.

It is to me (now past my three-score years) a sad but impressive lesson, to know that *not one voice* that ascended in aspirations of prayer and praise to the Father of tender Mercies, in the assembling of the Saints here at that day, is now heard within these walls. And but one or two survive (and they are too much bodily afflicted to come to the Church) who were worshipers with the members forty years ago. Harmony and love and active zeal then prevailed amongst them. They were wont to exhort and watch over one another, with that earnest solicitude that can only be felt and exercised under the trials, derisions, and persecutions that were the lot of those who endeavored to establish and to walk in the simple, but at the same time the sublime and sanctifying *Ordinances* of the Gospel of Christ. Many elderly saints and young lambs of the fold have passed away, and have been gathered into the garner of God, and are now felicitating themselves in feeding upon the heavenly manna, and in drinking from the pure crystal stream issuing from the throne of God and of the Lamb.

That noble voice, so lately hushed in death, whose venerated dust lies entombed upon yonder sacred mount beside his venerated father—who lived to enter upon his five-score winters—both of them have traversed this country far and wide, proclaiming and advocating the blessed message sent by God to man, in

the person and teachings of the glorious Redeemer, the Prince of life and peace! Yes, on the banks of this stream, more than fifty years ago, did my beloved husband Alexander Campbell, enchain multitudes while pleading for the things pertaining to the establishment of Christ's Kingdom according to the Holy Oracles, and striving to turn sinners from darkness to enjoy the marvelous light and love brought to a lost and ruined world, through the sacrifice of God's beloved Son. Yes, and long did he teach and preach for the Church in Bethany, even as a kind father does in behalf of his children. Often on this spot, in by-gone years, have we assembled in good time on the morning of the Lord's day—bringing refreshments and remaining until afternoon,—having an interval of three quarters of an hour, when a lofty song of praise by some brother within would be the signal for re-assembling for the afternoon worship. * * * But Mr. Campbell's great philanthropy did not keep him only amongst his own loved hills. His love for humanity led him to travel and toil abroad, which he did in nearly all of these United States and also in Europe, to enable him (it was a favorite saying of his) "to sow broadcast the seeds of the divinely inspired word of the living God, as it was given by Heaven's own inspiration, untrammeled by the teachings and doctrines of men." And surely a great and good work in his day did he accomplish, under the care-taking of the Almighty Omnipotent Jehovah. What is still so beautiful to remember and to contemplate—although a frail mortal like his brethren, he was enabled by divine grace "to practice

what he preached." *His whole life* daily, both at home and abroad, was an exemplification of Love, love to God his Father, and love "and good will to man." Never did I at any time in all my life hear him utter a resentful word against mortal. He was emphatically a man of fervent, ardent prayer, constantly in the family (and, oh! what prayers were his) and in the closet. Of late years, as he approached nearer the spirit land, I have often heard him in the solemn midnight hour, most devoutly and connectedly pray, whilst profoundly asleep, so that it made the place feel near to the gate of Heaven. Also, a short time previous to his leaving the shores of mortality, did he deliver, whilst wrapt in sleep, a thrilling discourse upon the second coming of our Saviour.

But the now sainted hero of the Cross has finished his earthly toils and journeyings of nearly four-score years in the quiet vale of Bethany, under his own roof-tree, amidst the loving, agonizing hearts that surrounded his dying bed, with a full consciousness of the smiles and approbation of his Divine Father and his God; with the effulgent rays of the Redeemer of sinners—the Son of Righteousness—beaming benignantly upon his spiritual vision; with all the comforting, elevating, soul-cheering, beautifying influences and inspirations of the Holy Spirit hovering over him, and around him, and dwelling in his heart. When at last he was loosed from his clay tenement, His angels escorted him to the skies, introducing him "as the new arrived" into the society of the redeemed of all ages and generations.

"The saints of that city he'll walk with forever,
Whose walls are of jasper and streets are of gold;
The sun will not scorch him—and Jesus the Saviour
Shall reign, and forever His glories unfold."

Yes, he is crowned with light and glory immortal, and is now "rising higher and higher" in the knowledge of God, and the discoveries of the beauties, the glories, and the riches of the heavenly and eternal city of the great Jehovah, the Lord God, the Almighty!

These considerations are my consolations in the present painful separation from one so pure, affectionate and devoted in all the relations of life. Then add the hope of the resurrection from the dead, and the spiritual reunion in the land where no parting comes, and no sorrow prevails. These thoughts still heighten the solace, and bid me wait with patience and resignation for that expected hour when we shall be transformed into the likeness of our Divine Redeemer.

"We know we all, when He appears,
Shall bear his image bright;
And all his glory full disclosed
Shall open to our sight."

But here again, before I close, permit me to refer to a few striking traits in the character of the sainted dead. His devotion to the cause of literature and science is well known. But the depth of feeling he entertained for the young and rising generation, and the youth committed to his care, who left their endeared and sacred homes to become inmates of the institution of which he was the founder, can never be fully appreciated. His constant, unwearied progress and lec-

tures with them and for them for years in the College (and only a tithe of their value has been given) is evidence of his endurance and self-sacrificing spirit. His manly, sympathetic heart more than vibrated with pleasure, yea, with an ecstacy, in looking over an assembled multitude of youth before him; and his brilliant eye would increase in brilliancy with the desire of making impressions thereupon that would ennoble them, elevate them, and teach them their high origin and destiny as men made in the image of God. To teach them the value of time, of self-government, and of "treasuring up knowledge whilst in the springtime of life," was his most earnest endeavor. But their religious culture was one of his greatest themes, one of superlative importance, and thus to induct the young into the knowledge of God. The wonders of creation and redemption were his loftiest themes.

I have said that I thought *no one* under such training could ever leave Bethany College with skeptical views, even though he was not converted to the Christian religion. But I lay down my pen, as I find the theme exhaustless.

I would here say, however, that I would fain hope that *now* and in *after years* the youth who shall assemble here to attend in these college halls, may ever be inspired with such reverence for the illustrious dead that they may be induced to repair to this place where he sleeps in sweet repose, and there "linger awhile," and contemplate the character of him who was thus prompted with the loftiest and most philanthropic feelings that could dwell in the heart of mortal, for the

improvement and elevation of his race. And let them endeavor to carry away with them from that hallowed spot, an odor, an unction, and a portion of that spirit that characterized him. And let them endeavor to imitate him in his humility, in his untiring energy of character, and in his devotion to the best interests of humanity and the glory of God. And in so doing they will be happy, both in life and in death.

And oh! my heart's earnest desire is, that the prayers and the labors, and, indeed, the whole design of the founder of that Bible-teaching institution, may be prosperously continued, and its duties fully discharged, for time indefinite; that the youthful mind and heart may be nourished, and cherished, and fostered, and cultured with all that auspicious watchfulness and care that will enable them, wherever their lot may be cast, to shine as luminaries for the good of society and their own happiness; (for "our being's aim and end is happiness,") and thus, the benevolent projector of the Bible-teaching College at Bethany, "though dead will still speak."

I would now say farewell to the Church and to the College.

Affectionately yours,

MRS. SELINA H. CAMPBELL.

With an intense longing and earnest desire to instruct and benefit the young and rising generation by placing on these pages these promiscuous cullings, I shall now proceed to interest the reader by giving Mr. Campbell's views of Fiction, or, in other words, "The

Novel Writer," with all the art and fascination employed to gain the attention and consume the time of immortal beings, *deceiving them* by the millions—*beguiling them and robbing them of their precious time!* To them more valuable than gold or rubies (though they be ignorant of it) still, this is the tendency of novel reading. Oh, that the young could be warned and caused to shun this injurious habit, as the baneful Upas tree that will poison and blight their life, and plunge them into innumerable sorrows, and so corrupt them as to prevent them from receiving the influences of the precious gospel into their hearts, and finally be lost eternally, yea, eternally banished from the presence of the "Lord, and the glory of His power!" Be assured my young professing brother and sister, I am not speaking rashly and without duly considering the matter, having made it the study, for more than sixty years, of a life now lengthened within a year of being fourscore. While my pen is tracing these lines, I would that I could penetrate the reader's heart with a sense of the evil, corrupting power of fiction, so that never more would the polluting pages be lifted by the young fingers to the eyesight, be they ever so fascinating, or come they from however exalted a character, or gifted pen. Banish them with the ball-room, the theatre, the race-grounds and, indeed, all worldly, and sinful amusements, alike dishonorable to the Christian profession, and contrary to the teachings of our loving, beloved and adorable Redeemer, who taught "that except you take up your cross daily you cannot be my disciple." Matthew, x, 38. Also, Luke xiv, 27; Mark viii, 34.

Oh, listen to what the great Gentile Apostle said, Gal. ii, 20: I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

I would ask you my young friends and my young sisters, does that look like you are allowed to participate in all the gayeties and frivolities of a fashionable and ungodly world, and yet have your name enrolled on the church book, and privileged to go to the Lord's table with the trappings of costly fashionable attire, without questioning its Scripturalness? Alas! alas! can it be such things are done in Christendom—amidst all the teaching of the Divine word of God? Tell it not in Gath—publish it not in Christian America!

But after my long divergence from my promise I return to present you with the sublime and eloquent production of Mr. Campbell's pen on the aforesaid topic:

SIR WALTER SCOTT.

Sir Walter Scott, the star that beamed with such effulgence in the heavens of romance, has vanished from the gaze of mortals. The lovers of poetry and fiction are in deep mourning; and all the votaries of "*Waverley*" are clothed in sadness. The fall of a Monarch, from the giddy heights of his ambition; or the demise of some mighty chief, who guided the destinies of nations, could not call forth such display of sorrow,

as the exit of this most accomplished story-teller. The genius, the admirable genius of the author of fifty tales of fiction, dwells upon the tongues of all the young misses and masters, who riot upon the delicious products of imagination. The veteran maids and the ruthless old fellows, who frequent enchanted fields and castles, exclaim, that the immortal author of a hundred romantic visions has "paid the debt of Nature," and that mortal eyes shall never see his like again. The critics and reviewers, the poetasters and novelists, the romancers and fabulists, are in bitterness because their model is no more—because this liberal purveyor for their amusement has left the world of shadows, and has mingled with the nations of the dead in the world of realities.

The world often admires most that which has the least true merit. If some extraordinary genius, or some giant of prodigious stature, appear upon the stage, the pigmies are all amazed, and know not how to limit their admiration. But if real goodness, which is only another name for real greatness, happen to appear among us, only one in a thousand sees anything divine in it. Yet even the giddy multitude, in some reflecting moment, is constrained to admit that no person is worthy of praise for his intellectual stature, more than for his animal dimensions: and that matters of choice, and not of contingence, are the proper subjects of praise or blame.

But no man is a scholar, a poet, or an author by the mere force of genius. Much labor, care, and toil, are necessary to furnish the most splendid genius with the

materials for future creations. Grant all this, and more: the miser too is laborious; so are all the votaries of pleasure. Neither talent nor toil, apart or united, are worthy of admiration, unless consecrated to some high end, pregnant with real good to man.

To whom, then let us ask, is the memory of *Sir Walter Scott* most dear? To those, doubtless, to whom the labors of his pen administered the most gratification. And who are they?

We ask not, whether he offered incense to Whigs or Tories, or labored to prop the fallen glories of the British Throne in his Life of Napoleon. We ask not, whether he sought to rivet again the chains of a heartless hierarchy upon the lacerated necks of an oppressed people. We do not inquire whether he labored to erase from the escutcheons of English Lords and Scottish Peers the stigmata of their ancestors, either in his poems or in his novels, but we ask, to what taste, and to what fashion, and to what sort of minds did he devote the whole labors of his life? The airy, frothy, and fantastic minds of those who live without an object, and die without a hope.

But "he wrote some sermons." So did the author of Tristram Shandy and the far-famed Swift. Yes, these versatile genii have ministered to the stage, the toilet, and the pulpit with equal impartiality and eclat. They have made the theatres resound with acclamations; and on Sundays, their *sermons* well pronounced, have extorted from the eyes of sinners, tears of the deepest contrition. Admirable men! No wonder the glare of their genius so dazzles the eyes of their admirers that

they cannot see objects of real worth. The world, however, knows how to appreciate those that appreciate it, and will lavish its praises upon them who minister to its taste. But it has no honors or encomiums for those who honor God and their own race. The closest imitator of the great model of every perfection—the most devoted follower of the Saviour of the world, who spends his days and nights in acts of human kindness—who points the perishing sinner to the Lamb of God, who visits the abodes of affliction and distress, who wipes the tear of misery from the cheek of woe, and pours the wine and oil of Christian sympathy into the wounds and bruises of the unfortunate, gives up the ghost, and the world is silent. No panegyrist dilates upon his excellencies, or recounts his hundred acts of heaven-born charity—the least of which will shine with incomparable superior splendor in the true heaven of real glory, than ever shone this meteor in the ideal heavens of idolatrous fiction.

It is thus, however, the god of this world holds in homage to himself the sons of the flesh; and by such rewards he allures and binds to his interest the best talents, as well as the thoughtless crowds who feel not the majesty of the Almighty Love and brook not submission to the Prince of Peace. Alas, for the times! Alas, for the Christian nations! when the taste and fashion, which fill the higher circles and the lofty places in society, can bestow such unmeasured praises on the inventor of a thousand fables, because he told them in a *graceful style;* and allow to die neglected and unnoticed the sons of God, the unassuming disciples of him who assiduously went about doing good.

But they are not of this world, and the world acknowledges them not. Yet there is a world where they will shine in brighter glories; where their virtues will be all appreciated: for there is One whose judgment of human worth, of true greatness, and true goodness, cannot be biased by false appearances, and which infinitely preponderates over the reviews and criticisms, and verdicts of the whole race of sycophants who judge after the flesh.

He it is that can bestow an immortality of fame on earth, and an eternity of honor in the highest heavens. It was He who said, "Wheresoever in all this world the Gospel is preached, this token of love to my person, which this woman has bestowed, shall be told to her honor."

Christians, let us aspire to the honor which comes from God, and let us devote our talents, whether few or many, to the honor of our Lord, and to the good of those He loves; and thus our names, though not enrolled amongst the mighty and the noble, and the illustrious on earth, will be found engraven on the heart of Him who wears the eternal crown of unfading glory in the Palace of the Universe.

> *"These characters will fair abide,*
> *Our everlasting trust;*
> *When gems and monuments and crowns*
> *Are moulder'd down to dust."*
>
> [Selected from the *Millennial Harbinger*, for 1833.]

P. S. It is related that while Sir Walter Scott was on his death-bed he asked his son-in-law, Lockhart, to "bring him the Book." He asked "what book?" Sir

Walter replied, "there is but one Book—the Bible." Oh, how significant and full of meaning was that utterance in view of eternity!

A reminiscence of the early times of the *Millennial Harbinger*, found in the volume for 1833, page 166, is as follows:

"TWO REASONS FOR READING THE HARBINGER."

"*I must read, for I am a watchman*, says Elder John Kerr.

This is just the reason assigned by the Roman clergy for reading the Bible themselves, and refusing it (in days of yore) to the laity. This reason was not, it is true, the only one; but one which was sometimes, in a great strait, tendered to the inquisitive. What need is there for the watchman reading rather than those whom he watches, unless they have given their understanding and conscience into the keeping of the watchman?

Mr. Kerr will tell his flock what is in the Harbinger, or give them such a version of it as he thinks good for their souls. But they, poor, weak creatures, are not to be trusted with such a dangerous volume, lest they should be deceived, or undeceived!

But, says Mr. Ball, "*I read it because I hate it.*" This is the reason assigned by another watchman. He reads the Bible because he loves it, and the Harbinger because he hates it.

And what book cannot be read? You will say, "One that he neither loves nor hates." The Devil reads the Bible (for he can quote it) and Mr. Ball the

Harbinger, for one and the same reason. I wonder if they do not hate the author as cordially as his work. I leave this for the causist, and only ask, were there ever more puerile and splenetic reasons offered in extenuation of the most palpable misdemeanors, than those tendered by these over-zealous champions for human traditions, to cover the true principle of their action and co-operation? The time is short, gentlemen, and the flimsy mantle will soon be torn to pieces which hides you, perhaps, from yourselves as fatally as from your admirers.

Mr. Campbell was a great admirer of the beautiful and grand. He gave a description of sunrise at sea, which I think any one who reads will admire for the beauty and grandeur of the scene as portrayed by him. It was on his return from a tour to the North-east, accompanied by Brother Fanning, of Nashville, Tenn., and Brother John Taffe, of Wilmington, Ohio. It was May, 1836, they left Bethany. On his return from his tour he writes as follows: "So great are the improvements in traveling between these large cities, that we passed from Boston to New York, a distance of about 260 miles, in eighteen hours. From Boston to Providence it is railroad; and from Providence to New York the steamboat "Massachusetts," one of the largest and finest boats in the world, with a keel as large as that of a seventy-four gun-ship, carried some four hundred passengers of us at the rate of fifteen miles an hour from port to port.

I do not recollect that I ever admired the rising of the sun so much as on the morning of the 16th of

August. We had a very agreeable and delightful night down the Sound, but were rather crowded in our sleeping apartments. I woke with the Morning Star, and, going up on deck, from the brilliant and mild appearance of the heavens I anticipated the glories of the sun rising at sea, and accordingly hastened to awake my companions, to enjoy with me the richest of Nature's feasts.

Soon as we were all seated on the upper deck at the stern, with our faces to the East, while yet the Morning Star beamed in a cloudless sky, we each began to designate the spot from which we expected the sun to lift upon us his effulgent countenance.

As we gazed upon the pacific and silvery bosom of the tranquil sea, which, as a splendid mirror, seemed to reflect the glories of the heavens afresh upon us with every tremulous swell which urged us to the desired haven, we saw a brightness in the Orient which indicated to us the near approach of the joyful monarch of the day. The crepuscular glimmerings gradually spread over all the East, and as they swept a loftier arch towards the Empyrean, they assumed the brightness of liquid brass; while, deeply bedded in the far distant horizon, two pyramidal columns began to rise, as if the clouds from the Atlantic had suddenly formed themselves into pillars for the gates of the morning, erecting a sublime porte for the entrance of Nature's luminary. Instantly the empyreal sovereign streaked with gold the inner side of those colossal pillars, from between which he seemed resolved to enter upon the race of a summer day. Deeper and broader he laid

on the molten gold till these two columns, capped with rubies, stood gilded from top to botton. The curtains of the night, which seemed to encircle this glorious arch, culminated over the spot where the eyelids of the morning began to open; but before we could take the dimensions of this new portico of day, the Sun himself, in all the gorgeousness of his own peerless glory, gently raised himself as if to peep over the silvery deep from which he was about to emerge. After a single glance, which dazzled on the back of every gentle curl on the surface around him, he suddenly, at a single bound, stood upon the sea, and by another effort drew after him from the briny deep a golden pedestal, as if from a furnace of lighted fire, on which he seemed for a moment to sit, while from his dazzling locks, floods of light and splendor began to flow. His yellow hairs, as if baptized in a sea of glory, dropped light and joy upon a world starting into life, while the gradual expanding of his wings proclaimed him about to fly the circuit of the universe. Bidding farewell to sea and land, he began his flight in heaven; and as he onward and upward bent his way I was reminded of Jesse's son, who, while a shepherd boy, used to sing, "The heavens declare the glory of God, and the firmanent showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. No speech nor language is there where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them He has set a tabernacle for the sun who,as a bridegroom, coming out of his chamber, rejoiceth as a strong man to run a race.

His going forth is from the end of heaven, and his circuit to the end of it, and there is nothing hid from the heat thereof." Psalm 19th.

A lesson of great importance to the youth of this "Current Reformation." By the editor of the *Millennial Harbinger*, Vol. 1836.

ABSTRACT WORD.

"Much has been said against abstractions in these days of scientific and religious investigation. Amongst those who are studious of a *pure speech* in the dialect of Christians, there has been no little said against the popular notion of abstract spirit. But from various indications in certain quarters, there appears to be a sliding off to the opposite extreme; and some ingenious persons savor much in their communications as if they thought that the written or spoken word alone, without the Spirit of God, was all-sufficient for every change in man and for all meetness for heaven. Now this is a system of philosophy as alien from Christian sobriety as it is from the Book of Life, and as much to be avoided as the other extreme. We all see that "the faith alone" system is as incongruous and as anti-scriptural as "the Word alone" system; and equally evident it is that Word alone system is as far from the equator of truth as "the Spirit" alone theory.

Now the Bible has in it no abstract notions whatever, and scarcely an abstract term, not even the word eternity, immensity, infinity, omniscience or omnipotence, &c., &c.; nor any word properly susceptible of such

translations ; and as we earnestly contend for the sacred dialect on sacred things and against the innovations of false science and philosophy, we must remonstrate against this solecism of "the Word alone," as opposed to "the Spirit alone." This is an alien idea, which we trust will never be naturalized by our brethren, nor adopted into our Christian vocabulary.

I think it behooves us to be suspicious of all abstract notions in religion, as we find none of them in nature nor in the Bible.

If there be any striking analogy between the works of creation and of redemption—between God's works and ways, and Word, it may be expected to hold in this most fundamental point. And in nature, where do we find any abstract principle or law at work in creating, preserving or saving anything? Every plant is carried from the embryo germ to perfection by the celestial and terrestrial influences not acting abstractly but conjointly. The solar, lunar or siderial influences are as essential as the earth, the air, the water, to its development. This is as true of every animal as of every plant. Shall we, then, infer that in the new creation it is otherwise ; that man is created physically, intellectually, morally, by any abstract or naked principle? Nature teaches us no such doctrine, nor does the Bible.

God himself is everywhere present working by these, His laws, all His wonderful creations throughout His vast and immeasurable dominions. So in the kingdom of grace, His Holy Spirit veils itself in all the spiritual laws and ordinances of the evangelical economy and by innumerable arguments and motives creates men anew

to good works. To speak, then, of "the Word alone" being sufficient to every moral end and result, is like speaking of light alone, of earth alone, as all-sufficient to every animal and vegetable creation.

We cannot define power, any more than the moral philosopher can define the connection between cause and effect. It is, therefore, impossible to say where the power of the Word and the power of the Spirit begins, or how far they act conjointly. But one thing is certain—neither of them alone is exhibited in Scripture as the sole cause or means of salvation ; and no instance or analogy in nature, of abstract power, can be adduced in illustration or in proof of such an hypothesis.

And certainly that which can neither be illustrated nor proved by anything in nature or society, or in the Bible, is not to be preached as part of this reformation. A single hint on this subject is all that we have time and space for at present. We have some essays on mysteries in a remote corner of our thoughts. They are only on the stocks, but every day's reports admonishes us that a few words are wanting on the subject of mysteries for the edification of both saints and sinners.

Wishing to show to my Christian friends the deep sympathy and interest Mr. Campbell took in the Jews I subjoin a letter that cannot be read but with interest. The letter was called forth in a somewhat singular way. The writer had become acquainted with Mrs. S. J. Cohen on a steamboat coming from Pittsburgh on the way to Wellsburgh. Mrs. Cohen learned that I was the wife of A. Campbell, and she made known to me that she was

the widow of Rabbi Cohen, with whom Mr. Campbell had had a personal interview while in the city of Richmond, Va., and afterwards had written to Rabbi Cohen. She had gone through all the ceremony of the Jewish religion in order to be married to the young Jewish Rabbi. After a little son seven years old had been converted to the Christian religion, who died triumphantly in the hope of the Gospel, she was deeply convicted of her error in joining the Jewish religion; and afterwards wrote a history of her son, Henry Luria, and a brief history of her own life. She was an English lady, highly accomplished; a sister of Sir Francis Burdett, the English Statesman. She wrote to me and wished Mr. Campbell to write something she could publish by way of commendation to her book. He wrote two letters that were published at the close of her book. I copy as follows, his first letter:

BETHANY, VA., April 8th, 1860.

MRS. S. J. COHEN:

My dear Madam:—My wife has just been writing to you and requests me to add a few words. I am one of those Gentiles that take a cordial interest in all the descendants of Abraham, Isaac and Jacob. They are all dear to me for their father's sake. The Lord himself has said, "that though I make a full end of all the nations whither I have caused you to be carried away captive, I will never make a full end of you." The intercommunication which I had with your husband, Rabbi Cohen, increased my feelings and interest in his conversion, and in that of his family and descendants. I can but anticipate that the work which you contem-

plate publishing will be both an interesting and useful work, and one that will no doubt obtain an extensive circulation.

Every enlightened and sincere Christian can not but take, as well as feel, a great interest in the conversion of the Jews. The Gentiles are all indebted to the Jews. To them were committed the Oracles of God; and whether in Canaan or out of it, they are a standing miracle, attesting the claims of Jesus of Nazareth, and commending Him to their faith, hope and love. He was, indeed, repudiated by the would-be rabbis and leaders of the people, but multitudes of the people, nevertheless, received and honored Him; and indeed the first Christian Church was wholly composed of Jews. Indeed, the Christian Church was confined to them for some seven years after His death. The New Kingdom of God, or Church of the Lord Jesus Christ, commenced in the year of our Lord forty-first, full seven years after His coronation as Lord of All. But in consequence of their persecutions of the disciples of Christ, a door of faith was opened to the Gentiles, and in a short time the middle wall of a separation was broken down, and both Jews and Gentiles united with them, and became members of the same family of God, under the preaching of His twelve Jewish apostles. Thus faith was substituted for blood. One blood was the bond of union among the Jews, but one faith was by the Lord substituted for it. Hence, these were then called the true Israel of God. Hence, in Christ Jesus there is one faith in Him as the long promised Messiah and Redeemer of both the Jews and

the Gentiles. We Jews and Gentiles are in Him, by one faith, one hope, one Lord, one baptism, and one God and Father of all—joint heirs in His spiritual and everlasting kingdom. Our inheritance is not now Old Canaan, but the New Heavens and the New Earth. Our Messiah is now King of Kings and Lord of Lords, and He has gone to heaven to prepare for His friends and brethren an inheritance incorruptible, undefiled, and unfading as the throne of God.

We are, therefore, now all one in Him—brethren and sisters—joint heirs of an inheritance boundless as the universe, and eternal in the heavens. Such is the miniature of the Christian Institution as Peter and Paul, and indeed all the Jewish apostles have presented it, and confirmed it by their death as martyrs, sealing this testimony with their blood. The Christian hope, then, is very large and glorious. We are actually joint heirs with the Lord Jesus, and He has gone before us to prepare for us mansions of glory lasting as eternity, and commensurate with every craving of our nature and our hearts. In Christ Jesus, then, there is neither Jew nor Greek, male nor female, bond nor free. What more could we desire? Our light afflictions, which are but for a moment, work out for us, if faithful till death, an inheritance broad as the universe, and lasting as eternity. We can therefore rejoice in the Lord, and look beyond time, and always rejoice in the Lord with that most joyful anticipation and expectation.

In all benevolence, your friend,

ALEXANDER CAMPBELL.

CHAPTER X.

I PRESUME my readers, both old and young, will have no objection to reading an account of the Italian Marble Bust (as a remembrance of his personal appearance before he grew old or wore a beard), that was presented and placed in Bethany College in the year as late as 1875. Mr. Campbell was of a happy complacent disposition, and while he did not court notoriety—I may truly say, in any way,—yet he was happy in yielding to the solicitations of his friends, during his travels, by sitting to have photographs taken, and on some occasions, for having busts taken of himself. I heard incidentally that on one occasion he had lain down to have the plaster mould on his face, so that the impression could be made, but the artist was not as expert in executing it as was necessary, so that Mr. C., in order to get breath, was obliged to jump up, and thus all on that occasion was thrown into any shape but a bust of his large face, head and shoulders. But this much by the way, as a pleasant little episode.

As regards the bust that now stands in Bethany College, a hint of one ever being placed there *never sounded* in dear Mr. C's. ear during his lifetime. For, indeed, it was some years after his departure that I learned of there being one, and where it was, for I should have said Mr. C. seldom, or never referred to such incidents relative to himself.

But to return to this one. It was taken by the Kentucky artist, Mr. Joe T. Hart, at the time of the debate in Lexington, Ky., between Mr. N. L. Rice and Mr. Campbell, and was afterward taken by Mr. Hart to Florence, Italy, where he had a studio for some time. Mrs. Angeline Henry, of Princeton, Ky., had a son at one time in Italy taking art lessons under Mr. H. On his return home he informed his mother that Mr. Hart had a good likeness of Mr. Campbell in plaster that he would like to put into marble before he died. Sister Henry in her kindness gave me information respecting it, and knowing there was no likeness of Mr. C. at so early a period of his life, I took it into consideration and sent an order to have Mr. Hart execute it in marble. He was greatly devoted to Mr. C's. memory, (having heard him for days in debate with Robert Owen) and was thus the better prepared to give a good impress of the lineaments of Mr. C. on the lifeless marble. In his correspondence with me during the time he was working upon it, he at one time assured me it was the first piece of marble that he ever put chisel upon free from spots, adding, "fit emblem of that great and good man."

Judge Black, on the commencement occasion, having been solicited both by President Pendleton and myself to deliver an address on the unveiling of the bust, came, accompained by Sister Black, and as was expected, a large assemblage of persons were present on the solemn occasion. It was recorded as follows:

BETHANY COLLEGE.

PRESENTATION OF THE BUST OF ALEXANDER CAMPBELL,

Thursday Afternoon, June 17th.

Here follows the record as given in the *Christian Standard* at that time, with an account of the bust and also of Mr. Hart, the sculptor, which I shall omit, and give the speech which was delivered by "The Hon. Jeremiah S. Black, of the Christian Church, who, notwithstanding the pressure of his professional duties, found time to leave his home at York, Pa., and come in response to the invitation sent him to present the bust to the College."

JUDGE BLACK'S SPEECH.

Mr. President:—I am about to offer you, or rather the institution over which you preside, a figure in marble of Alexander Campbell, your former friend and benefactor. As a work of art, it will decorate your College. No person who remembers how he appeared in the noon of his manhood will fail to perceive here a most felicitous likeness of his noble features. For the truth of this I am able to give you a better assurance than any word of mine—seeing is believing—let every one look for himself. [Here the speaker unveiled the bust.]

In making this formal presentation of it to you, Mr. President, I act as the commissioned representative of that beloved woman, who was not only his disciple and

friend, but the devoted companion of his life, bound to him by ties at once the strongest and the most sacred that human souls can know. I am sure you will not only take it gladly, but keep it with careful reverence and preserve it for your successors. By it future generations will become as familiar as we are with that serene and lofty countenance. So may it be twice honored and twice blessed, in her that gives it, and in you who receive it.

Here, where Mr. Campbell spent so much of his time, and where the fruits of his labors are visibly ripening all around us, it is not necessary to vindicate the dignity of his character, or make known its value. Yet this ceremonious tribute to his memory will not be without its uses. If we make the most of his example, it will improve us more than his precepts. At any rate, let us acknowledge the debt we owe him frankly and frequently, so that no statute of limitation can be pleaded when the coming generation calls for its payment.

According to my apprehension, his career was heroic. In support of those truths which divine revelation had taught him he encountered the opposition of nearly the whole world—to say nothing of the flesh and the devil. Friends fled from his side, while enemies met him in the front and hung upon his flank and rear.

The life of a Christian man worthy of his vocation is a battle at best. The similes with which Paul describes it are constantly drawn from the struggles of the warrior and the athlete. He of whom I speak contended valiantly for the faith once delivered to the saints, not only against natural allies of satan, but against errors

which appeared to be consecrated by the approbation of good men; creeds imbedded in prejudice; falsehood guarded by interest which the slightest disturbance infuriated. It was a war against principalities and powers and spiritual wickedness in high places. The little band of disciples that gathered around him at first, and whom the world in derision called by his name, were as literally the "sect" everywhere spoken against as their predecessors in primitive times.

To effect a great reformation under such circumstances; to convince large numbers of men against their will; to organize the believers into a compact and powerful body; to conquer the respect of the world: these are proofs of intellectuality and moral force with which only a few of the children of men have been gifted. To these qualities were added an unfailing courage, a fortitude that nothing could shake, a chivalrous sense of justice to his opponents and affection for his friends, seconded only by his love for the cause to which he devoted his life. What higher claims can any man set up to the character of a hero?

When we estimate his talents and virtues by the practical results of their exercise, we must remember that he wrought out his success solely by appeals to the hearts, reason and consciences of his fellow men. Others have made as deep a mark as he did upon the history of the race, but nearly all of them were backed by political power or aided by unworthy passion. It is easy to account for their achievements without supposing them to possess much strength of their own. Standing behind a steam-engine, even a weak man may make

some progress in removing a mountain; but he who scatters it abroad with his naked hands belongs incontestibly to the breed of the Titans.

When I speak thus of his merely human dimensions, I do not undervalue the intrinsic power of the gospel. But the qualities of mind and heart which glorify truth, make the man illustrious in his personal character. He was invincible by virtue of the divine armor with which he was clothed; still it is only just to say that he filled it grandly, wore it always, and never sunk under its weight. The weapon that glittered in his hand was the sword of the Spirit, but without the sweep of that long arm its celestial temper would not have been proved.

After crediting his coadjutors with their full share of the common work, he is still without a rival to come near him. Many of them were tall in their intellectual stature, but looking through the host, it is neither detraction nor flattery to say that

> ——"He above the rest,
> In shape and gesture proudly eminent,
> Stood like a tower."

He was a thoroughly trained scholar, a life long student, with industry to which mere idleness would have been pain. He never unbent from mental exertion except in conversation. He was, indeed, a most wonderful talker. No one, I think, ever joined him in these social recreations without being both instructed and delighted. His pen was extremely prolific. His writings are so voluminous that we cannot but wonder how he found time to accomplish the mere mechanical

labor. Perhaps his written style had imperfections, but it never fell below the dignity of his subject and it was always freighted with original thought.

As a great preacher, he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse "drew audience still as death," and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the grand simplicity of his character. It was logic, explanation and argument so clear that everybody followed it without an effort, and all felt that it was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact was always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power.

For this man we ask you to keep a perpetual as well as a high place in your memory, and to think of him always as one who was endowed with rare intellectual faculties, enriched by vast learning, devoted to the faithful service of his God and the highest interests of his fellow men—upon whose private life no stain was ever dropped even by accident—who, working "ever as in his great Task-master's eye," was unfailing in the

performance of all his duties. Not for his sake do we make this request—he is beyond the reach of human praise or blame but for the sake of the living to whom his pre-eminent virtues will continue to speak from the tomb.

Here, especially, should these things never be forgotten. I need not remind you, Mr. President, or the other members of the faculty, that this institution owed its existence to him. He laid its broad foundation, and taught its lofty towers to rise.

As its first President, he started it on a career of substantial prosperity, and gave it the high character which it still maintains. You, then, have a peculiar interest in his reputation. Hoard it as a precious treasure. Be true to his great name, and I can safely promise that the large army of his admirers in every part of the country will be true to you.

I conclude, Mr. President, by repeating the presentation which consigns this memorial of our great and good friend to the care of Bethany College.

PRESIDENT PENDLETON'S REPLY.

It is made my privilege, honored sir, living friend of the honored dead, to thank you for the worthy words in which you have spoken to us of "the man whom we revere," and through you to tender the grateful acknowledgments, not only of Bethany College, but of a brotherhood of friends, wide as the world, to her whose ever loving heart has done the best she could, and given us here, instead of his living self, now gone from us forever, this noble sculptured image of a man whose very look was greatness.

We knew you were his friend—knew it from many a word of warm admiration which we remember from his own lips—and we thought

> "If aught of things that here befalls
> Touch a spirit among things divine,"

his could not hear unmoved the testimony which we knew your heart would bring of how, with the riches of his great and gifted soul, he had made to himself friends who cherish him in the temples of worship on earth, and welcome him with the gratitude of regenerated natures to the mansions of heaven.

We shall not forget—the faculty of Bethany College, charged with the work which he began—these young men, looking up to the high forms that stand in the honored places in the temple of a people's gratitude; and this people here to-day, to honor the grand life of Alexander Campbell, will not forget the inspiring words in which you have spoken of him, nor cease to thank you, as I now do, for their hearty and eloquent utterance. You have stirred the depths of our souls as with the trident of Neptune, and we give you back the answer of a sea of hearts.

And to Mrs. Campbell, who has committed to us this memorial treasure of highest art, we beg you to say that while his own great life forbids us to look on any image with feelings of idolatrous worship, still it is true that "On God and godlike men we build our trust," and that her gift shall be to us, by its ever-sparkling presence, an incentive to make our service to the world, like his, sublime. She has erected upon

this platform, not a vain monument of the dead reciting in graven words virtues which the world had never recognized in the living, but a grand life-like image, which in its majestic port speaks for itself.

When, in all the after years of Bethany College, young hearts thirsting for knowledge shall come up to these halls, seeking the inspiration and the learning that must ever be the married parents of all birth and nature of greatness, the dim traditions of her illustrious founder, that have floated "as airy nothings" before their imaginations shall gather into form and take to themselves, in this memorial marble, "a local habitation and name;" and thenceforth and forever Bethany College and Alexander Campbell shall live in their hearts, the inspiration of nobleness and the sustaining fulcrum of powers that shall move and bless the world. And is not this a grand, rich legacy to leave to posterity —to establish firm in the hearts that shall rule the world, "the throne of Jupiter," the steadfast, against which the shocks of the whirlwind's car of revolution shall break in vain and leave the world in peace?

But our simple word of thanks must not indulge in reasons. These speak for themselves, inspire the eloquence of true gratitude, which is ever silent. In few words, therefore, but with sincerest thanks, bear to Mrs. Campbell the acknowledgments of the trustees, the faculty, and the friends of Bethany College, with the assurances of the deep obligation under which you, honored sir, have placed us all by the distinguished manner in which you have rendered the service of the hour, and the deep and lasting impression for good

which, under the inspiration of friendship and a kindred nature, your glowing words have left upon our hearts in trust forever.

The foregoing speeches were at the time of their delivery enthusiastically admired and afterwards sought for; and it was thought they would be acceptable amongst the various cullings of this work.

CHAPTER XI.

NOW, strange as it may appear, after just having read soul penetrating words, words to stir deeply our hearts and awaken all the sympathies of our nature, dwelling upon the life, the death, the world-wide influence and sculptured memorial of my beloved husband, Alexander Campbell, I desire to portray, in a limited manner, his youthful days—his boyhood hours. And here there arises a necessity to borrow from the pages of the faithful "Memoirs," written by our venerated brother, Dr. R. Richardson, a biography that *never has* or never will be surpassed, no, not in interest and in its truthful and comprehensive contents, by all that has been penned in honor of statesman or Saint, not even of America's great Washington, the liberator from British thraldom, the establisher of the greatest nation existing on earth! The work of Dr. R. is

beautiful, truthful and most comprehensive and instructive.

But to the quotation, or rather dissertation, on the "Youth of Alexander Campbell." (Let every youth that reads it do so with care.) It was written for the *Christian Standard* of 1873, by Robert A. Matthews, under the head of "Original Essays," and is so wisely, judiciously and interestingly presented that it will, no doubt, be read with attention and admiration by many who have never had the opportunity of seeing it. It will be reproduced here without the slightest change.

Dr. Richardson's "Memoirs of Alexander Campbell" will always be admired as an ornament of American Literature. For its valuable instructions, its catholic sentiments, and its attractive style it will continue to occupy a place among standard biographies. We have read the "Memoirs" carefully several times that we might acquaint ourselves with the career of the great reformer, and be able to appreciate the design and results of his reformatory work. It has been our intention for some time to write a lengthy review of these volumes, presenting an impartial estimate of Mr. C's. life and labors. His work of reform, however, requires a more thorough study, especially that its influence is now leading so widely the American church. (All will have to *retrace their steps* if they intend to obey Christ and His apostles.—Mrs. A. C.) A few thoughts on his youth may be judiciously given at the present time; and we present them, therefore, hoping to furnish the review at some future day.

Mr. Campbell was a native of Ireland. His birth

occurred in the year in which the day-star of federal concord and peace arose over the country of his future labors and renown. His descent on his mother's side was illustrious. Her ancestors were French Huguenots, who were exiled from their native land by the revocation of the Edict of Nantes. His grandfather served a soldier under General Wolf, and probably aided in the assault on Quebec. The soldier-father gave his sons an excellent English education; and one of them, Thomas, was engaged in teaching and preparing for the ministry in the Secession church when he was married to the Huguenot maiden. Of this union Alexander was the first-born.

The author has given us a very full account of Mr. C's. early life. Generally, biographers are incomplete in this respect. The writers are likely to hurry over this period, intent only on describing the activities and labors of manhood. But the writer of the "Memoirs" has narrated the boyhood days of Mr. C. in a full and instructive manner. What strikes us principally is the even tenor of his life and conduct.

Mr. Campbell was a great reformer; but, unlike many great reformers and thinkers, he was a genuine boy. His childhood gave no indications of his future greatness. Bacon speculated on the laws of the imagination in his twelfth year, and astonished the learned with his smart sayings. Calvin was a regular preacher when eighteen years old. Wesley was always noted for his serious disposition, and seemed to be impressed with the idea that he was destined to the accomplishment of a great work. It is true, also, that many re-

formers—men who have changed social institutions, and purified ethical spheres, God's champions of morality, honor, justice, have risen from the lower walks of society, in which they had become familiar with prevalent vices and wrongs, and to correct which they were thus better prepared. But Mr. Campbell's life was neither precocious nor immoral. He was, we have said, a genuine boy—gay, lively, active, full of fire. There was an out-flow of vitality, without moral waste; a fondness for out-door sports, without a neglect of regular duties; a delight in physical exercise, without an inclination to manual labor.

It is wonderfully refreshing to read of this simple and natural boyhood of the great reformer of the nineteenth century. So, often in reading the biographies of famous men, does one learn of the anxieties of fathers and mothers, as they watch the growth of sons in whose life they detect prophecies of future renown.

Mothers carry these sons in their hearts night and day, in tender solicitude and frequent prayers; and fathers sacrifice themselves that every advantage of culture may be secured for these children of promise. But Mr. Campbell excited in his parents no unusual interest as to the issues of the future, but was instructed and disciplined just like his brothers and sisters. His father wished to hold him down to his books; but the vitality of the son was at first too strong for the parental rule. It was only when he had been put to severe constant manual labor that the intellectual bias asserted itself, and the farming lad quickly became the diligent student, and began the first studies of a liberal educa-

tion. Along with this mental discipline, he received that domestic religious training which, more than the instructions of Sunday-schools, Bible-classes, of stated catechisings, is a strict compliance with the injunction of Paul. An atmosphere of holy thought pervaded the family. Divine associations mingled with their daily activities and conduct. God reigned in the house, and to Him the children were taught to look and to pray. The mother's heart belonged to Christ, the father was a minister of the Gospel; and the children learned to lead that life which is lived by faith in the Son of God.

Alexander Campbell thus grew to manhood in a calm and natural way. It was this steady, harmonious development of his character that fitted him for the peculiar reforms which he effected. For Mr. Campbell's works did not consist in exciting appeals to his fellow-countrymen in behalf of better morals and godlier lives. His undisturbed success in correct and wise living, precluded him from experiencing those heart-struggles for purity and holiness which would have ordained him to such a reform. Nor did it consist in any novel theories and speculations; for his well-balanced mind moved cautiously in the regions of speculative thought. But his reform did consist in the re-assertion of an historical principle, which, though present in the world, was daily growing weak *on account of its imperfect organic presentation*. His intellectual and moral training especially fitted him to discover in what mode of application lay the strength of this principle.

For this work of reform he was better fitted by his liberal education. The advantages of the higher collegiate education have been underrated—as well as overrated. As regards the arguments for it or against it, the question is pretty evenly balanced. The swinging of the scale on either side is due to its practical or individual application. It would spoil some men to put them through a collegiate course. They would become useless under the burden of their learning. Such men can accomplish their life work better in the freedom of natural gifts than with the help of scholarship. Their activity lies more in the line of individual experience. They act directly on the lives, and especially on the heart-life of their fellow-men. They aim at immediate results, and the promptness as well as the special direction required in their ministrations, justifies in trusting to the power of natural endowments. It is well, however, to remember that it is only by means of scholarship that the accumulative experiences of the world are rendered permanent and secured to posterity. It is only learned men that have wrought benefits extensively, not for their own generation merely, but for the ages to come. The grandest and most enduring reformations—those not of individual life and of the tastes and habits of isolated communities, but of ethnical extent and in the dominion of thought—have been effected by learned men. The greatest reformers, with very few, if any exceptions, from Moses (inspired of God) and Lycurgus down, have represented the learning and culture of their times.

Alexander Campbell was a learned man. He at-

tended the University of Glasgow. Soon after his entrance he became one of the brightest ornaments of the school. He studied hard. He was absorbed in his books. He read extensively. He was prompt and regular at recitation. [In connection with his regular attendance at class, on one occasion some of his fellow-students endeavored to hold him back, that he might get a mark—his name was third on the roll—he struggled hard, answered in a loud tone, and gained the victory—Mrs. A. C.] He won the favor and praise of all his teachers. He was a model student. One can see how the great reformer cultivated in his school-boy days those talents of industry and method which enabled him, in the years of his manhood, to do so much, and such varied work with such complete success. He rose at four o'clock—a habit which he kept up throughout his life. The most effective work of thinkers has been performed between this early period of rising and the breakfast hour. Every class during the day had its regular time; and he seems to have been almost constantly on the recitation bench. [To enable him to get his lessons, when he rose so early, he kept a bowl of water beside his bed to plunge his face in, that he might keep awake to get his lessons—Mrs. A. C.]. Greek, Latin, French [a little anecdote in connection with his French study Mr. C. would amusingly relate; he had carried his Telemachus out with him to study, and having lain down on the grass with his book lying on his breast, he fell asleep; as he awoke he found a cow eating it; his father remarked, "My son, that cow has more French in her stomach than you have in your

head."—Mrs. A. C.] Rhetoric, Logic, Philosophy, Theology—he went through them all, and he was master of what he studied. The enthusiastic student, his brain hot with the continual feeling of new thoughts, and all his energies active in mental culture, must have been glad to reach his bed two hours before midnight.

But Mr. Campbell was not a devotee to merely literary pursuits. He was indeed diligent in training himself into a literary scholar; and he would have had little patience with any one who should have tried to convince him of the uselessness of human culture. But what he gained of human learning he purified and exalted by a life hid with Christ in God. He worked under divine motive; and all his studies in college were engaged in with reference to labors of the cross. All of his talents, his knowledge, his experiences were to be consecrated to the highest and noblest of vocations—the "work of the ministry." To this work Mr. Campbell believed that he had been called—called, not by a miraculous voice, a nocturnal vision, or sudden inspiration, but as he himself would express it, "in the word and providence of God." By such a providential call he meant, no doubt, his conviction that his situation in life, his experience, his abilities, all pointed him to the ministry, whither also he was urged by the decision of discerning friends and the thoughtful of the community.

It often happens, in an individual life, that his disposition to a certain pursuit is confirmed forever by some decisive event. Such a one hesitates for a time, counting the cost perhaps, considering the omens of his

project. Then an unforeseen occurrence, a sudden turn of fortune, reveals the necessity of a forward movement. The writer of the "Memoirs" has drawn a thrilling picture of such a decisive moment in Mr. Campbell's life. The perils of shipwreck must be awful; and, amid the wildness of the storm, the careening of the vessel, and the threatenings of an immediate death, it seemed that one's thoughts would go distraught. Such danger the Campbell family encountered in their voyage to America.

In the darkness of the night they were at the mercy of the waves. Then it was that Alexander Campbell, seated on the stump of a broken mast, as Dr. Richardson graphically remarks, decided that if he were spared, he would devote himself to the ministry of the Gospel. In the recollection of this appalling incident, no doubt, he ever found inspiration; and in so signal a deliverance he must have ever recognized the interposing hand of God, who preserved him for a work that could be done by none other than himself.

And here it would appear appropriate to recur to a very remarkable and inexplicable occurrence, that took place during Alexander's collegiate course in Glasgow University. Many friends have heard him narrate the history of the affair in years past, and not long since it appeared in a newspaper, without giving the name of Mr. C., but in several points it was inaccurately stated by the unknown author.

But here it follows, with all its *astounding marvellousness*, that could not be fathomed, nor ever has been, why so strange a little creature at the time,

should, or could, foreshadow the life of the youthful student.

Alexander was alone in his study room, with his cloak on, and just on the eve of leaving to attend his classes in college. Suddenly, and without any one being with her to introduce her, a very small, dark-visaged woman entered his room. His first impression was that she was a mendicant, and he put his hand into his pocket to get a shilling to give her, in order to hurry off. But she would not accept it, and before he was aware of it she was calling his attention to her writing on the mantle front before him, the names of his father, and mother, with his brothers and sisters; then, turning to him, she showed that she had no tongue, then turning each side of her head, no ears were there, only a small spot showing where the ears should be. Then by some strange power fascinating him, she kept him for a time to attend to further developments. She made him understand that he was going to a foreign country, and would be shipwrecked, but would escape, and blew up her apron like sails. Then by unmistakable signs she made him understand that he was to preach to *large audiences*. She lifted her hand showing him how he would dismiss the multitude; all of which he fully understood by her emphatic gestures illustrating the meaning of her communication. Finally, she gave him to understand that he would be twice married, and left him without a doubt as to the full meaning of all her wonderful predictions which she so persistently portrayed to him.

Then as suddenly disappeared!

All of which came to pass in his future life. He came to this country in 1809, taking under his care his mother, brothers and sisters. His father, by the advice of physicians, came in 1807. It was, indeed, a charge to travel in those days, crossing the mountains in a wagon; but he was persevering and careful, and under a kind Providence he brought them all safely to the desired haven. But it is needless to enter upon these topics here. Dr. Richardson, in his "Memoirs," dwells minutely upon these events, which are truly interesting to all of Mr. Campbell's friends.

I have heard Mr. Campbell remark, "that nothing of importance ever happened to him through life, without some indication or premonition being given to him." He was not superstitious, but he was a great believer in special Providences. Would it not be very strange were it otherwise, seeing he had so many instances of the interposition of a kind, unseen hand through his whole journey? He was always happy, always serene. It was a favorite saying of his, "The Lord reigns." And while speaking of Mr. C's. faith in special Providence, I will here record an instance that he esteemed as such:

The health of the first Mrs. Campbell being delicate, Mr. Campbell, for the sake of improving it and enjoying her company, had her accompany him on a tour to Nashville, Tennessee. They were to travel by land through part of the State of Ohio. They spent a day or two, previous to their starting from Wellsburgh, at his father's for convenience and comfort in order to take it leisurely. They traveled in what was called in

those days a Dearborn top vehicle. They left father Brown's in fine, pleasant weather in the Fall, and were absent several months. They spent much of their time in Nashville with the dear old family of the Ewings, when a lasting friendship sprang up that connected the Ewing and the Campbell families together in bonds of lasting union, the death of loved ones only causing separation! Mr. Campbell preached at the time in Nashville, and drew many friends around them. But the time of their departure for returning home came. They came up by Cincinnati, making a visit to that city, and traveling all the way by steamboat to Wellsburgh. It was in the month of February; the waters were high—the river from bank to bank—they had brought their traveling vehicle, trunks, etc., with them. It was on the Lord's day the steamer arrived at Wellsburgh, and they stopped at an open bank just opposite "father Brown's" residence, or a short distance from it. It was at that time the uppermost brick house at the head of the town. All were landed safely with their baggage They found the father, mother and old Aunt Mary Sawyers all ready and overjoyed to welome them. Their baggage was speedily removed to the house, when only some two or three hours after they discovered that the *large plot of ground on which they had so lately been standing caved in and was* overwhelmed in the depths of the mighty waters!!

Who would not recognize in this case a kind, protecting hand in their behalf? The writer and other friends heard of their return, and visited them; and heard the relation of the kind interposition of Him who hath the

destiny of nations and individuals at His disposal. I have other instances I could relate, but one I shall reserve to mention that happened at the last missionary meeting we attended. Dr. Richardson had not space to give it in the Memoirs.

It will, no doubt, be acceptable and interesting to Mr. Campbell's friends to read "The Phrenological Character" of him, as given by Mr. L. N. Fowler of New York. I have copied it, with but few omissions, from a printed pamphlet sent Mr. Campbell by Mr. Fowler.

"You are from a long-lived family, and have a strongly marked physical organization, being a predominance of the motive and mental temperaments. You are naturally very industrious, and fond of both mental and physical exercise; are seldom weary: can work longer and easier, think harder, and have more business on hand, without sinking under it, than most men. You enjoy out-door physical action much; are seldom, if ever, sick; and know but little, experimentally, of the effects of medicines, as you seldom, if ever, patronize the physicians.

"Your phrenological developments are distinctly marked, and your character must be a positive one. You are disposed to strike out a path of your own, and have energy sufficient to meet almost any emergency. You do not shrink because of opposition, but nerve yourself the more to meet it. The strongest trait of your character is FIRMNESS, which gives will and unyielding perseverance. You have uncommon presence of mind and power of determination in

times of danger. You have a self-directing mind, lean on no one, and care but little for the opinions of men; are neither, vain, showy, affected, nor over polite and ceremonious, but very independent; and, although not so manly and dignified as some, yet you are ambitious, and anxious to excel in everything you undertake. You have tact and management, when the occasion requires, yet, generally, are frank, open-hearted, and free-spoken. You are sufficiently cautious to be safe, but not so much so as to be timid. You look upon money as only the other means to accomplish the desire of other faculties, and not as an end of enjoyment. You will use rather than lay up money. Your moral faculties are fully developed, except marvelousness. The general power of your moral brain, connected with your will, is greater than your selfish feelings. Ambition, acting in harmony with your moral desires, would give you great influence, and desire to be constantly employed. You are strong in your hopes and anticipations; never look upon the dark side; no enterprise sanctioned by reason is too great for you to undertake. Conscientiousness, veneration and benevolence are all distinctly developed, and have an active influence; yet not so controlling as to modify your energy, ambition or desire for information. You do good as you have an opportunity, repent when you have done wrong, adore, venerate and respect when and what the occasion requires. * * *

"You are always ready to give a *reason* for the hope that is within you. Your ability to use tools, make and construct, is limited; but your ability to plan, lay

out work, and judge of work when executed is very good. You have a fair imagination and sense of the sublime and good; but naturally prefer the true to the fanciful, the philosophical to the poetical. Your language is more forcible than flowery, more direct and pointed than imaginative and elegant. You do not easily fall into the ways of others, nor can you mimic successfully, but act out your own feelings in your own way; hence, you are more like yourself than like anybody else.

"You are not backward in appreciating or enjoying a joke, yet your jokes are generally more true, pointed and sarcastic, than witty and amusing.

"Your intellectual powers are of the available kind. You are decidedly a matter-of-fact man; a great student of nature; always learn something from both great and small; your range of observation is most extensive, and what you see and know only increase your intellectual appetite. You have correct ideas of proportion, shape, outline and mechanical execution.

"You are neat, systematic, and have your plans well arranged. Your memory is good, especially of what you see and do; also by association; but isolated facts you are liable to forget.

"You have full powers of speech, and when much excited may be quite eloquent and copious, yet generally have more ideas than words. Your argumentative powers are great. You reason most successfully by analogy and association. You readily see the adaptation of principles, and the relation of things; have a full development of causality, enabling you to see

the relations of cause and effect, giving originality of thought and ability to plan.

"All your intellectual powers are available, and you are most emphatically a utilitarian; have much intuitiveness of mind, which enables you to decide at once the right and the wrong of subjects, the real motives of others, and the most direct way to accomplish an object. You have strong attachments to place, much general application and unity of thought and feeling, and naturally a strong appetite. You enjoy the company of friends much, but are not as social nor as fond of general society as some, and have always been able to regulate your social feelings. More of the warming influences of Adhesiveness would be an advantage to you."

The following letter was received from Mr. C. since the above description was given:

New York, May 3, 1847.

Mr. L. N. Fowler:

When at the request of Mrs. Campbell, one of your readers, I called at your office without in any way making myself known to you, simply saying that I had, at the request of a friend, called to obtain from you a chart of my head, I little expected to hear you so soon begin to tell me your views of my physiological and mental character, and describe with such remarkable exactness what I knew of myself—two or three points, at most, out of some twenty or more prominent characteristics of both, only excepted.

* * * The rest of the letter consisted of his views of the science of Phrenology, not necessary to be given. It was written hastily on the eve of his embarking for England.

In justice to Mr. Fowler it may be stated, that he was so much gratified with Mr. Campbell's letter, and of having the opportunity of taking a chart of his head, that he published both in a neatly gotten up pamphlet, with a very good wood-cut likeness on the front page of Mr. C., and also appropriated some half dozen pages or more to a brief history of the disciples in the United States, giving the heading as *Disciples of Christ or Christians;* making the selections from the Encyclopedia of Religious Knowledge, History of Religious Denominations in the United States, Haynard's and Evan's Book of Religion," etc., etc. Thus showing a generous interest and appreciation of Mr. Campbell's life work!

CHAPTER XII.

IT would be gratifying to the writer could she with propriety introduce into this work much of the important debate upon Christianity Mr. C. held in Cincinnati, with Mr. Robert Dale Owen, of Scotland, in the year 1829. But it is still to be had in print; and Dr. Richardson in his "Memoirs" has presented interesting portions of it, and so clearly and ably shown its power and grandeur in advocating the truths of the Bible in opposition to the weak "Twelve Fundamental Laws" Mr. Owen brought to establish his Infidel System, that it would be a work of supererogation to dilate on it here. But a quotation from Dr. R. before giving an address on the Bible which Mr. C. made at the close of the debate must suffice.

Dr. R., after giving many quotations thus expresses himself: "Having thus dissected Mr. Owen's philosophy, and exhibited the truth and excellence of Christianity, he concluded his long address with the following tribute to religion." Though short it speaks volumes, and is touchingly beautiful:

"Religion—the Bible! What treasures untold reside in that heavenly word! Religion has given *meaning*, design to all that is past, and is as the moral to the fable, the good, the only good of the whole—the earnest now of an abundant harvest of future and eternal good. Now let me ask the living before me—

for we cannot yet appeal to the dead—whence have been derived your most rapturous delights on earth? Have not the tears, the dew of religion in the soul, afforded you incomparably more joy than all the fleshly gayeties, than all the splendid vanities, than the loud laugh, the festive songs of the sons and daughters of the flesh? Even the alternations of hope and fear, of joy and sorrow of which the Christian may be conscious in his ardent race after a glorious immortality, afford more true bliss than ever did the sparkling gems, the radiant crown or the triumphal arch bestowed by the gratitude or admiration of a nation on some favorite child of fortune and of fame.

Whatever comes from religion comes from God. The greatest joys desirable to mortal man come from this source. I cannot speak of all who wear the christian name, but for myself I must say that worlds piled on worlds, to fill the universal scope of my imagination, would be a miserable *per contra* against the annihilation of the idea of God, the Supreme. And the paradox of paradoxes, the miracle of miracles, and the mystery of mysteries with me was, is now and evermore shall be, *how any good man could wish there was no God!* With this idea of God the Almighty departs from this earth not only this idea of virtue of moral excellence, but of all rational enjoyment. What is height without top, depth without bottom, length and breadth without limitation—what is the sublimity of the universe without the idea of Him who created, balances, sustains and fills the world with goodness? The hope of one day seeing the Wonderful One, of beholding

Him who made my body, and is the Father of my spirit, the anticipation of being introduced into the palace of the universe, the sanctuary of the heavens, transcends all comparison with subluminary things. Our powers of conception, of imagination, and our powers of computation and expression are alike baffled and prostrated in such an attempt.

Take away this hope from me and teach me to think that I am the creature of mere chance, and to it alone indebted for all that I am, was, and ever shall be, and I see nothing in the universe but mortification and disappointment. Death is as desirable as life; and no one creature or thing is more deserving of my attention and consideration than another. But if so much pleasure is derived from surveying the face of Nature, from contemplating the heavens and the systems of astromony; if there be so much exquisite enjoyment from passing into the great laboratory of Nature and in looking into the delicate touches, the great art, the wonderful designs even in the smaller works in the kingdom which the microscope opens to our view, what will be the pleasure, the exquisite joy in seeing and beholding Him who is the *Fountain of Life*, the Author and Artificer of the whole universe! But the natural and physical excellencies and material glories of this great fabric are but, as it were, the substratum from which shine all the moral glories of the Author of *eternal life* and of the august scheme which gives immortality to man! No unrestrained freedom to explore the penetralia of voluptuousness, to revel in all the luxury of worms, to bask in the ephemeral glories of a sunbeam

can compensate for the immense robbery of the idea of God, and the hope of eternal bliss. Dreadful adventure! Hazardous experiment! Most ruinous project —to blast the idea of God! The worst thing in such a scheme which could happen, or even appear to happen, would be success. But as well might Mr. Owen attempt to fetter the sea, to lock up the winds, to prevent the rising of the sun as to exile this idea from the human race. For although man has not, circumstanced as he now is, unaided by revelation, the power to originate such an idea, yet, when it was once suggested to a child it can never be forgotten. As soon could a child annihilate the earth as to annihilate the idea of God once suggested. The proofs of His existence become as numerous as the drops of dew from the womb of morning—as innumerable as the blades of grass produced by the renovating influences of Spring. Everything within us and everything without, from the nails upon the ends of our fingers to the sun, moon and stars confirm the idea of His existence and adorable excellencies. To call upon a rational being to prove the being and perfections of God is like asking a man to prove that he exists himself. What! Shall a man be called upon to prove *a priori or a posteriori* that there is one great Fountain of Life! a universal Creator! If the millions of millions of witnesses which speak for Him in heaven, earth and sea will not be heard, the feeble voice of man will be heard in vain."

Dr. R. adds, that on the Lord's-day after the foregoing address, Mr. Campbell preached in the house

where the debate was held to a large audience. On Monday evening Mr. C. concluded his long speech. Mr. Owen rejoined, and while complimenting Mr. C. very highly for learning, industry and extraordinary talents, as well as for manliness, honesty and fairness, which, he said, he had heretofore sought for in vain, he made no attempt to invalidate his arguments, but occupied himself in vague declamation against religion, renewed laudations of the twelve "jewels of his casket," and glowing pictures of the happy "circumstances to be produced by their means."

This speech of Mr. Owen was concluded in the forenoon of Tuesday. In the afternoon Mr. Campbell replied by a severe exposure of the inanity of Owen's efforts to overthrow religion and establish his "Social System." Mr. O. then, again, in his final speech, still plead in favor of his favorite "gems," but taking leave with kindly feelings toward all. Mr. C. having now to terminate the discussion gave a recapitulation of what had been accomplished, and, after comparing the triumphs of skepticism with those of Christianity, before dismissing adopted an unexpected and ingenious method of eliciting the sentiments of the assembly.

"I should be wanting to you, my friends," said he, "and to the cause which I plead, if I should dismiss you without making to you a very important proposition. You know that this discussion is matter for the press. You know that every encomium which has been pronounced upon your exemplary behavior will go with the report of this discussion. You will remember, too, that many indignities have been offered to your faith,

to your religion, and that these reproaches and indignities have been only heard with pity, and not marked with the least resentment on your part. Now I must tell you that a problem will arise in the minds of those living five hundred or a thousand miles distant, who may read this discussion, whether it was owing to a *perfect apathy or indifference on your part as to any interest you felt in the Christian Religion, that you bore all these insults without seeming to hear them.* In fine, the question will be, whether it was owing to the *stoical indifference of fatalism, to the prevalence of infidelity*, or to the *meekness and forbearance which Christianity teaches that you bear all these indignities without a single expression of disgust.* Now, I desire no more than that this good and christian-like deportment may be credited to the proper account. If it be owing to your concurrence in sentiment with Mr. Owen, let skepticism have the honor of it. These things premised, my proposition is that all the persons in this assembly *who believe in the Christian Religion*, or who feel so much interest in it as to wish to see it pervade the world, will please to signify it by rising up." (Here there was an almost universal rising up on the part of the audience.) "Now," continued Mr. C. when all were again seated, "I would further propose *that all persons who are doubtful of the truth of the Christian religion*, or who do not believe in it and who are not friendly to its spread and prevalence over the world, will please signify it by rising up." (Upon this three persons only arose amidst the large assembly.)

Many letters after that debate were received by Mr.

C., in which the writers acknowledged their emancipation from the thraldom of skepticism, both by the hearing and reading the defense of the Christian religion!

As for Mr. Owen, he remained in his unbelief, although he was evidently mortified and disappointed, when the vote was taken, that so small a number stood on his side; he, however, manifested his natural kindness of heart in coming to our house and spending several days writing up and comparing notes. He was courteous and affable, but consistent in his course, for although he conversed freely, (and many called to be present on his arrival, and to hear him) yet, he retired before worship—not taking any part—shunning to be present either morning or evening at the family devotions, Mr. C. himself attending him on his retiring to his room. It has been related that he had four daughters who adhered to the faith of their pious mother (a Presbyterian), and the sons (of whom there were four) followed in the faith or, I should say, unbelief of their father. One who died lately was a believer in modern spiritualism, and it has been stated that the father had adopted that much as to the unseen future, as to imagine he had two attendant spirits—one he imagined was Benjamin Franklin, and the other some one of considerable dignity. But the writer met with Mr. O's. biography in her travels, and was curious to look hastily over the various chapters to notice what had been said respecting the debate on Christianity which he held in America, when, to her astonishment, not a word had been *recorded* about it. He returned to Scotland, and died in his native land, as recorded in one of the volumes of the *Millennial Har-*

binger. Much more could be written in regard to Mr. Owen, but I have already transcended what was first intended, and as so much, and such well selected and well authenticated documents are penned by the author of the Memoirs, I shall make no further reference to this subject.

Desiring to close up the grouping together of various selections, [before entering in a specific manner on the "Home Life of Mr. Campbell"] I have concluded especially for the benefit of young Christian females, to place on record here the dying address and advice of my predecessor, in the maternal relation, to her five young daughters, with the hope that it may impress on their minds the folly and vanity of fashionable dress!

After speaking of her gratification in knowing they could all read the Scriptures, she continued:

"The happiest circumstance in all my life I consider to be that which gave me a taste for reading and a desire for understanding the New Testament. This I have considered, and do now consider, to be one of the greatest blessings which has resulted to me from my acquaintance with your father. Although I have had a religious education from my father, and was early taught the necessity and importance of religion, yet it was not until I became acquainted with the contents of this Book, which you have seen me so often read, that I came to understand the character of God, and to enjoy a firm and unbounded confidence in all his promises.

* * * I say to you then, with all the affection of a mother, now about to leave you, and I

entreat you, as you love me and your own lives, study and meditate upon the words and actions of the Lord Jesus Christ. Remember how kindly He has spoken to and of little children, and that there is no good thing which He withholds from them who love Him and walk uprightly.

With regard to your father, I need only, I trust, tell you that in obeying him you obey God, for God has commanded you to honor him, and in honoring your father you honor Him that bade you do so. It is my greatest joy in leaving you that I leave you under the care of one who can instruct you in all the concerns of life, and who, I know, will teach you to choose the good part, and to place your affections upon the only object supremely worthy of them. Consider him your best earthly friend, and, next to your Heavenly Father, your wisest and most competent instructor, guardian and guide. While he is over you, or you under him, never commence, or undertake, or prosecute any important object without advising with him. Make him your counsellor, and still remember the First Commandment with a promise.

As to your conversation with one another, when it is not on the ordinary duties of life, let it be on subjects of importance, improving to your minds. I beseech you to avoid that light, foolish and vain conversation about dress and fashion so common among females. Neither let the subject of apparel fill your hearts nor dwell upon your tongues. You never heard me do so. Let your apparel be sober, clean and modest, but anything vain and fantastic avoid * * * *

I have often told you, and instanced to you when in health, the vain pursuits and unprofitable vanities of some females who have spent the prime and vigor of their lives in the servile pursuits of fashion * * * and what and where are they now? Let these be as beacons to you. I therefore entreat you neither to think nor talk of, nor pursue these subjects. Strive only to approve yourselves to God, and to commend yourselves to the discerning, the intelligent, the pious. Seek their society, consult their taste and make yourselves worthy of their esteem.

But there is one thing which is necessary to all goodness, which is essential to all virtue, godliness and happiness; I mean necessary to the daily and constant exhibition of every Christian accomplishment, and that is to keep in mind the words that Hagar uttered in her solitude: '*Thou God seest me.*' You must know and feel, my dear children, that my affection for you, and my desire for your present and future happiness can not be surpassed by any human being. The God that made me your mother has, with his own finger, planted this in my breast, and his Holy Spirit has written it upon my heart. Love you I must, feel for you I must, and I once more say unto you, remember these words, and not the words only, but the truth contained in them: '*Thou God seest me.*' This will be a guard against a thousand follies and against every temptation * * * "I cannot speak much more upon this subject. I have already, and upon various occasions, suggested to you other instructions, which I need not, as indeed I cannot, now repeat. * *

That we may all meet together in the heavenly kingdom is my last prayer for you, and, as you desire it, remember the words of Him who is the *way*, the *truth* and the *life*."

Such was the wise, strong, beautiful and Scriptural address to her children—in the prospect of immediate death—of Mrs. Margaret Brown Campbell.

CHAPTER XIII.

AND now that I am about to enter upon what may be called the second part of this work, I am at a loss—indeed, almost overwhelmed—and scarcely know how to enter upon the important task that has grown in magnitude since my pen first began to trace what has thus far been written. The height and depth of thoughts that pervade my soul in the association of *memories past*, for some sixty-four or five years; and at this time entering upon the fifty-fourth year of my married life, and within a few months of turning into the eightieth year of my mortal existence—it looks to me almost presumptuous, while thinking of it, to proceed in presenting for publication, to be read by friends and brethren, the effusions of memory and heart!!!

Yet I am so forcibly impressed that there are so many loving friends of Alexander Campbell—who are so devoted to his life-work and memory— those who have known him personally, and also those who are only acquainted with his writings and character, that I am encouraged to persevere in the labor of love.

Besides, being by a kind Providence preserved in health, and in the possession of all my faculties, I feel confident I shall accomplish this work (my memory I inherit from my mother, whose memory was as bright the day she died, in her 77th year, as when in her six-

teenth); so that to fail now, under all these favorable circumstances, would look like proving recreant to a good cause,—the object of which is to show the power and transforming influence of the Bible, the Gospel of the Lord Jesus, upon one whose public, world-wide character and career as a Reformer, who received not the traditions of men, but obeyed the teachings of our Saviour and his inspired Apostles, as manifested in his pure, consistent, godly, every-day life and deportment, would necessarily show forth the sanctifying power of the truth when the whole life corresponded with its teachings, as most surely it was exemplified by the Christian Hero, whom this brief history promises to portray!

But I am so much averse to using the personal pronoun I, that is to say, "I did this, and I did that," brings so much repugnance of feeling with it, that if it becomes necessary, I trust the readers of this miscellaneous work will sympathize with me, and mark it as an inevitable weakness, and not ascribe it to egotism, or self-laudation.

Mr. Campbell's religious costume was worn daily—it was worn on all occasions, and under all circumstances, so that it might be truly said, that religion's vitalizing power grew with every morning's return, and strengthened with every year's decay. O, no; it was not put on at intervals, to suit special occasions, but worn a "sacred ornament and guard" amidst all the persecutions, trials, temptations, and worldly influences through which he was called to pass, so that he became impenetrable to the shafts and vituperations of all

his opponents under the glorious flag of the Captain of his Salvation. And in this warfare, fighting was victory and conflict was conquest. Indeed, he felt for his opposers; he understood their ignorance and the firm rock of truth on which he stood, while they were tottering and floundering amidst quicksands and surging waves of error, misconceived views, arising from the traditions and doctrines of men, from many of the ancient, infallible fathers, who framed their creeds and gathered up their dogmas for them, and chained them upon their necks, and bound them (as the Pharisees had their scraps of the law upon their garments) upon their shoulders! It was said of him, as it was said before, "he came to turn the world upside down;" but he was a benevolent, compassionate aggressor upon their condition of error, wishing to awaken them to a sense of their high dignity, their high calling under the gospel dispensation, as men formed in the image of God, their Creator, and thus he was like his Master, who came from the courts of glory into a lost and ruined world, to redeem and ransom poor fallen humanity. They misconceived His mission, and thus insulted Him, and all because of their own blindness and selfish arrogance! Still, the Master's mission was that of *love*, divine *love*, giving full demonstration of it in His last act, allowing himself to be hung upon the cross. And such should be the course of all the true followers of the Good One. They should imitate Him, doing good to humanity through all opposition, always cultivating holy lives, and being able (without resenting any evil) to ask as the Master once did, "for what good work do you stone

me?" John, chap. 10, 32d verse. Yet it is right to correct errorists, and set the Christian character in a proper light before a gainsaying world. It was this that Mr. Campbell sought to do in his public writings; but many misconceived him. His was naturally an urbane and pacific spirit; no resentment was felt or entertained for a moment to his bitterest opposers, but he was ever kind and gentle to all with whom he came in contact. I can here truly testify in all the years of life in his society, that I never heard a resentful word fall from his lips; nor did I ever hear a boastful word; humility and love, like that of his revered father, were deep characteristics of their regenerated natures. And here, strange to relate, I *never heard* either father or son advert to anything relating to what might be written in regard to their biographies. Neither have I in regard to myself any recollection of dwelling on the fact that a history of Mr. Campbell's life might be written. There was always too much need for labor and activity on my part, to enter upon the execution of such a work, (though death and its victory over the living, as it has been written of Mrs. Hemans, has always been a standing topic with me) still, dear Mr. Campbell's health had always been so robust, and blessed with a fine physical frame, that it was more a matter of faith (that all men are mortal) than a reality of the mind that such one day would be the case—that the Christian Hero would die. One of the last surviving members of the Virginia Convention that assembled in Richmond, Va., in 1829 and 1830, (at which time Mr. Campbell was a member, and preached both in the city and its environs to large and

highly cultivated audiences,) wrote a devoted remembrance of Mr. C. since his death, in which he says—"that it was hard to realize that such a great worker, and one possessing so fine and vigorous a physical constitution had to die." Yes, yes, the decree has gone forth; man must die, and none that "pass that bourne" "return to tell what's doing on the other side." No one living can realize more than I do, and yet it is hard to realize, that more than fifteen years have passed away—that the step, the form, the precious voice, have vanished from this old mansion forever. But in memory's store-house will live forever this treasured sorrow of my heart.

A precious saying, often repeated by Mr. Campbell in years gone by, "O what mysteries will be solved to us the moment after death;" and again, he has remarked that he thought "we would talk our lives all over again in another world." It was asked by the writer not long before his departure, if he thought that the spirits of loved ones would or could be near, or watch over those they loved, after their departure? His reply was, "he would not dogmatically affirm from what he knew, but he rather thought they could." But he was always happy, cheerful, and making others happy; ever uncomplaining, unmurmuring, and never fault finding, always ready to find something to praise and approve of—whether at home or abroad! Such was the tenor of his noble life! Indeed how could he be otherwise than happy—love was the supreme topic with him—love to "God supremely, and love and good will to man!" I do believe no happier man ever lived.

"Love is the golden chain that binds the happy souls above,
And he's an heir of heaven who finds his bosom glow with love."

Mr. Campbell was a great admirer of Nature—God's works were regarded with reverence. The sun, the moon and the stars were viewed with thrilling delight, and the eighth Psalm was often quoted by him. He was fond of out-door exercise—on the farm. For a number of summers after our marriage he was in the habit of going and topping grain stacks, or hay stacks. I kept white linen roundabouts (as they were then called) for him, and I have known him to come from the work with his face glowing like the sun. He was careful to cool off gradually; going to the "old parlor," closing down the windows, and thus carefully getting cool by degrees, to prevent the sad consequence of getting cool too suddenly after being over-heated. No matter what business was on hand, the morning and evening found him always in readiness for devotional exercises in the family circle. It was not made a task-work, but a joyful season for hearing and reading God's work; for singing praises, and speaking in prayer to the Majesty of the heavens; he used to say "God speaks to us in his word, and our highest honor and privilege is to be permitted to speak to him in prayer!!" He was in the habit always on leaving home to be absent for some time, of calling the family together for special prayers, and a favorite Hymn with him at such time was, "O, God of Bethel, by whose hand," etc., after which the Divine blessing was supplicated. He was often known to stand and soliloquize, in addresses to God and about Him, when he thought no one heard him. Surely his life was "hid

with Christ in God.'' Mr. Campbell also wrote in the Christian Baptist a soliloquy of stirring importance. Volume 5th, 1827, contains it. He states that the one I have concluded to give, as a sample, was in regard to himself. His words are:

"The following brief soliloquy originated from a temptation to be on the strong side, or in other words, "when tempted to sail on the popular side of religion.'' It is so full of pious meditation, and abounds in thoughts of such heavenly inspiration and gives his views of the struggles of the christian through this life, that I feel that it will amply repay the reader to hearken to its suggestions and instructions! It is as follows:

"How happy are they who sail with wind and tide down the stream of popular esteem, having the banks of the stream on which they are embarked lined with admiring crowds, waving their hats and bowing their heads in sign of approbation and admiration. How tranquilly they glide along. When the sun shines and all is calm, how easy and happy their voyage. When storms arise they betake themselves to the shore, and find themselves safe and happy in the caresses of admiring thousands. How enviable they! Who would not desire and seek their happy lot! Contrast it with that little bark, toiling against wind and current, ascending the rapid stream of vulgar applause. How imperceptible their advances. After whole nights and days of toilsome rowing, they appear not to have distanced the shadow of a man of tall stature.

No cheers nor congratulations from the bank, except now and then a solitary "God speed'' from some ob-

scure one perched upon some rock or island, who has himself been buffeted with hardships.

Such was the prospect before me, while I viewed the landscape with the wrong end of the telescope next my eye; but all of a sudden I turned the other end, and strange indeed was the change in the scenery. I now could read the inscription on the colors of the descending barge and that on the ascending skiff. I could see all devoted to present happiness, and those too who caught happiness in both worlds, on the side of those descending, but not one of the admirers of their course, nor of those embarked on that voyage, had yet died. I looked up the stream, and found from the inscription and other hieroglyphics upon the skiff, that their destiny was not to any port on earth, and that their eye was fixed upon some invisible and distant good, of such charms as to make them sing and triumph at every pull they gave the oar. A small company of the living and all that had ever died looked upon them either with perfect complacency—with a wishful, or an envious eye. In presenting the two rival courses of the whole human race thus to the eye of my mind, I could better appreciate the wisdom and happiness which distinguish the respective courses of the sons of men.

But am I not, said I, thus confounding my own reflections with a descriptive and symbolic representation of things addressed to the consideration of others? True, it appears so. But if I gain my end this way more readily, what is the difference.

O my soul, do you not know that every good inten-

tion of yours, and every good effort of yours, were it only to subdue one evil inclination, is witnessed with admiration by all the excellent that ever lived! Do you not remember that the Saviour said there is joy in heaven over one reforming sinner, and even too amongst the angels of God; and can you think that one good deed of yours is viewed with indifference by any of the exalted dignitaries of the heavens!

When you make one righteous effort to promote goodness in yourself, or in any human being, know that every good man on earth approves your course, and is upon your side; yes, and all the spirits of the dead. The wicked spirits know that you are wise, and cannot but approve your way; and all the holy and happy from righteous Abel look down upon you with delight, and congratulate you on every advance you can make in goodness. Stronger and more numerous are those upon your side than they that are on the side of your opposers. When you are tempted to consult your reputation and your worldly advancement amongst men, O reflect how little they can do for you, and how much against your happiness. Can they soothe your troubles, can they heal your wounds, can they remove your fears, or tranquilize your agitations? No, no—full well you might know, from your past experience, how little they can do for you. When they once smiled upon you and congratulated you, were not your acts foolish, and did not the very deeds for which they praised you give you pain? Have you not found yourself distressed beyond the reach of mortal power and earth-born remedies to relieve; and will you now, when

God has smiled upon you, pay your homage to human adulation, and seek to please the proud and the vain who cannot bless you?

No, my soul, you cannot thus sin against your own felicity. Will it not be more than a reward for all privations and affronts in the way of goodness and self-denied obedience, to reflect how all the good and wise in Heaven's estimation have toiled with you, and now approbate your progress; and when you struggle with allurements, they all with intense interest await the issue, and are ready to hail you with triumphant joy as victor. Be assured, then, in all your struggles in behalf of truth and goodness, that every just man upon earth, every happy spirit in the invisible world, every angel in heaven, and what is more than all, your Redeemer, and your Heavenly Father, are all upon your side, and ready to put the incorruptible crown upon your head, and to greet you with a hearty welcome, saying, "Well done, good and faithful servant." Let these reflections cause you never to despond—amidst difficulties; never to faint in adversity; never to yield to temptation, never to seek praise at the risk of forfeiting the praise of God. Remember that the day hastens with every pulse when you would rather have the smiles of your Lord and Saviour, when you would rather be approved by him, than to be hailed by an admiring world as the paragon of every worldly excellence, as the sovereign arbiter of all the crowns and thrones that mortals ever coveted.

Think, O, think, how many smiles attest your conquests, and how many eyes with sadness would behold

your discomfiture in the glorious struggle. Fired by these considerations the weak side becomes the stronger, and it is easy to burst through all the restraints which worldly pride and worldly policy would throw as obstacles in your way. "Remember Lot's wife."

The foregoing soliloquy affords many strong and beautiful suggestions, as to avoiding temptations, etc., as did every part of Mr. Campbell's editorial career. He edited seven volumes of the *Christian Baptist*, and thirty-four volumes of the *Millennial Harbinger*. The *Millennial Harbinger* was carried on to the forty-first volume after his departure, by Brother Pendleton and Brother Loos. It was closed with the volume of 1870. Mr. Campbell's other writings are numerous, amounting to about sixty volumes in all.

I give a reminiscence of the early days of *The Christian Baptist*, before a Post-office had been established at Bethany, an incident which occurred in connection with the times, and may not prove uninteresting to the reader.

The writer had come out on a visit from Wellsburgh, and, while here, noticed Mr. Campbell putting up some extra numbers of the precious document, (at that time he had built neither office nor study) and as I was going to return that day, I proposed taking them to Wellsburgh for him, as it was from that place he sent them to his subscribers; but I was urged by both Mrs. Campbell and himself not to venture to cross the creek, as it had risen rather high. It was by the Ridge road I was going to return, and it was to be crossed but once. However, I was under promise at home to return at a stated time.

I was a good equestrienne, and had a good deal of courage. I still proposed to start, when Mr. Campbell made the proposition that he and his farm-man, named James Anderson, would accompany me to the creek, and if I fell off my horse, they were to plunge in after me and prevent me from drowning. So taking the saddle-bags, I went and crossed the creek safely and mounted the hill before me, leaving them at the edge of the creek; I rode home in safety, and sent one of my brothers to the Postoffice with the precious numbers of *The Christian Baptist*.

Doubtless Mr. Campbell's numerous friends will be pleased to have his views on the Marriage Relation, from his own pen. Being so fortunate as to meet with an article on this topic among his various manuscript, writings, I still have it in my care; and it is with pleasure I shall here quote an extract on that important topic. It is as follows:

MARRIAGE IS A DIVINE INSTITUTION.

It is of the highest authority and also of the greatest antiquity. It was inaugurated by God Himself, in person, in the Garden of Eden, in these words: "It is not good that man (Adam) should be alone, I will make for thee a *suitable help-mate*."

When God presented Eve to Adam, Adam said, "This is now bone of my bone and flesh of my flesh: *woman* shall she be called, because out of man she was taken. Therefore, said the Lord, "Shall a man leave his father and mother and cleave to his wife, and they

two, shall be one flesh." Marriage is therefore honorable in the sight of God, angels and men. But we must refer you to God's own Book, which is an infallible directory to husband and wife, to parent and child, to master and servant, and to all the relations of life in which we can be placed in the providence of God.

Mr. Campbell was always sure to commence his marriage ceremony by referring to Adam and Eve in Paradise, and that God our Father saw it was not good for man to be alone, then calling their serious attention to the Book of God for the rule of their lives; he was an advocate for that matrimony, believing our Heavenly Father intended it, to beatify both man and woman. A beautiful poem he often repeated from some old writer, containing a sentiment which gives the idea he entertained of that relation. "And a marriage rightly understood, gives to the noble and the good—a paradise below." Oh, the holy responsible relationship can only be filled up by obeying the teachings of the Word of God. "Husbands love your wives, and be not bitter against them," "and the wife see that she reverence her husband." That can all be done where the love of God abounds in the hearts of believers, guided by the heavenly word, and they the professors and possessors of a hope of bliss and blessedness beyond earth's limits. Ah! how many make a grand mistake in uniting themselves in the yoke with unbelievers; trusting to a false hope, too often of converting (as we say) them after marriage. Surely, it has proved a thousand times a delusive hope, and the unequally yoked pair find it difficult work, each one pulling in the opposite direction.

But with all the examples of the evil and of the misery it has entailed, the young christian woman and a man will risk *again* and *again* the charm, only to add to the list of disappointed *hearts*. Poor, frail human nature, how it is to be pitied; how strange, too, that they will enter a protest, perhaps, (innocently) against God's Word. "Be not unequally yoked with unbelievers." They forget it is one of the temptations of the flesh that they should most resolutely deny themselves, and take God's Word as the only true security of their temporal as well as of their eternal happiness.

Much of the misery the young now-a-days entail upon themselves, may be attributed to the dreadful effects of novel reading. Yes, tell it not in Gath, that the professed young Christian sisters who would shrink from saying an unkind word, or willfully neglect to minister to the poor and the needy, will in the light of Revelation, and the Holy teaching of our Divine Saviour, actually misspend their precious time—time that hourly belongs to Him, to whom they must give an account for all their blessings and privileges, by reading the fancies and wild imaginations of thousands of deluded writers, who think they are doing a kindness by filling the imagination of the young mothers and misses with air-built castles and love stories never to be realized. Alas, for the delusion that Satan, the adversary of souls, casts over these seemingly harmless but soul-destroying tales of fiction, that murder time, yes time—that of which not a moment can be redeemed with silver or gold! Oh, that the young could be made to understand this evil in some measure

by the anguish that accompanied the cry of England's great queen for "*an inch of time, an inch of time!*" But it was not granted her; and just so will it be with the millions of the young, who "while away their hours," when they come to give an account to their Great Arbiter!

I heard of a person, and a married lady at that, and a professed believer too, that was so fascinated, so charmed with novel reading that she dared to sit with her feet on the fender at home upon the Lord's day, instead of hastening off to the house of worship, to confess her sins, and adore and worship her Creator and Redeemer! Long since has she mingled with the dust, but her never dying spirit must give an account of time misspent. I would, if I only could, address all the young in the church to beware! Beware of novels, no matter how plausible the claim that they are founded on fact, they will all in the end prove a lie to your souls, and leave you to mourn! Not a moment of a bright look will they afford you through the portals of celestial light, nor will they give you a pass-way through the gates of that city, where the Son of Righteousnes reigns forever and forever, whose smile you would value more then than you could now, were millions of fictitious volumes presented you, bound with gold and decked with earth's precious pearls and brightest gems! Better would it be to make a holocaust of them, or let them be cast into the depth of the ocean rather than the soul be bewitched, benumbed or bemired by them!! But the young lady will remark, "if you read Bulwer, Dickens, and others it will enable you to

converse, it will be an introduction to the best society." Alas! for the best society. Read biographies of good and great men and women; read the history of the world, and seek to understand science and its grand truths, and you need never be at a loss for conversation; but above all the sublime writings of the Prophet Isaiah, the imagery of Revelations—a whole life time spent in this way will avail something, and then "dying you will leave your lesson half unlearned."

As for dancing, let it not once be named among us as it becometh saints. I cannot here discuss the sad ensnaring subject. Even lately a Roman Catholic priest has said, "that at confession, nineteen out of twenty fallen women have confessed they fell from attending the dance." The good and great John Newton, who wrote more than a hundred years ago, remarked, "that the ball-rooms and the theatres were the Devil's ground," and surely no one in their senses would wish to tread there!!!

Never did any mortal fill up the duties of the conjugal relation with more *consecration* of *heart* than Mr. C. It was with a sense of gratitude to his Creator that he cherished it as one among his richest blessing, and he has been often heard to remark "that he had been more fortunate than Solomon," who had not found one good woman among a thousand, "while I," said he, "have found two."

While on this topic it will not be out of place to give my jottings down on that subject, in relation to our marriage.

In my notes upon the "Home Life" of my dear

husband, I desire to record the history of my marriage with him, or to show the overruling kind hand of my Heavenly Father in my behalf.

I was connected with the church of Wellsburgh; and had been baptized when there was not a young person, male or female, in the church (it was composed of old members, who had come mostly from the Brush Run church). Some time after being in the church I was addressed by a *man of the world*, one, too, possessed of riches and high social standing. I frankly told him "I could not accept of his heart or hand, because he was not a Christian." He did not become offended, but urged, "that he would not interfere with my religious duties," and, moreover, assured me, "that his estimation of me was *enhanced* because I was a Christian." Although he was an unbeliever, he was regular in attendance at the Christian Church in which I worshipped.

I was sympathetic and kind in my refusal, but firm and *immovable*. He ever afterwards treated me with profound respect and consideration. But, my dear grand-children, (for whose benefit I mainly pen this reminiscence,) I am extremely happy to add to this brief little history, a remarkable interposition of Divine Providence in my behalf. It looked like a reward for my faith and trust in Him who holdeth the destiny of nations and individuals in His hands, that after I had resolved not to marry any man who was not a Christian, in the abounding goodness of God He gave me a distinguished Christian husband, and one, too, possessed of ample means. I was in my 26th year when mar-

ried; and with the godly man I lived in *faith* and *hope* and *love* nearly forty years.

One of the precious sayings of Mr. C. was, "hold in abeyance the flesh. It is the flesh that brings our spiritual nature into captivity, if we yield to sin. Our best thoughts are mingled with sin," etc., etc. It was his usual practice when singing either in the family or in the church, to look up heavenward—his prayers were ever abounding. In the night time, when he would awake I have heard him reverentially address the throne of grace, and so habitual was this fervor of devotion that he fell into the habit of praying aloud in his sleep and most connectedly too. And not long before his departure I heard him, while profoundly asleep, give a discourse on the second coming of our Lord; it was thrilling. O, that it could have been penned, for Mr. C. was very cautious in giving his views on this topic!

His love and sympathy for children were very great. While walking in the cities and meeting them he would exclaim to me, "Poor little pilgrims! they have life's journey to make." He was never severe in his remarks if the children happened to cry, but would in an amusing way remark, "he was not partial to that old tune." At one time I heard him relate, most amusingly, when he was cried down, while preaching on some one of his early tours. It used to be customary to take babies to meeting; on one occasion there was a concert of them, all crying at once. He sat down till the mothers retired with the babies, and then resumed his topic—he never did reprove the mothers for bringing them. His kindness to animals, too, was proverbial.

He used to say a merciful man would be merciful to his beast. He had a favorite shepherd dog that staid down at the house of the shepherd, but Mr. C. was so kind to the animal that the dog learned to visit him daily. Mr. C. was in the habit of carrying plates of food to him, which he happened to do before some visitors, who were greatly surprised to see him do it. One incident is worthy of being recorded, as showing his value of human life, and in this case my own. I had gone across the road to the post-office (where it was kept previous to its being removed to Bethany village). There was a flight of steps up to it. On my coming down I saw a fine sheep at the foot, and supposing it to be a pet one, or at least, I kindly patted its head. It drew back several paces, ran at me with such violence as to pitch me down the ascent (on which the office stood) into the middle of the road, and was making a spring with fury to jump at me while still down, when a man near by the yard fence happening to be shoeing a horse, seeing what had happened, ran and seized the animal and prevented further injury. On my husband being summoned to the scene, he immediately had the sheep *dispatched and thrown into the creek*, never more being permitted to endanger life! He illustrated in the case the lesson for prompt execution, where "in Exodus the ox that was known to push or gore," etc. I have given from memory, what happened some time in the first decade of my life in Bethany.

We had no church house in Bethany for some time after our marriage, and used to meet in a room that had been occupied for a store, and when Mr. C. was

absent on tours, some brother led the worship. Bro. Samuel Matthews was one of those who officiated, and who died many years ago. After some time a stone meeting house was built in, which we continue to worship until the year 1853, when our present brick church was built. Mr. Campbell, when at home, officiated and preached as one of the elders. Often the students of the college preached at night, those who were preparing for the ministry—indeed, as they are doing now, they preached in adjacent villages, and in the country round about. But titles and theological distinctions have never crept into Bethany church, nor were they ever sanctioned by Mr. C. True, he got the distinctive title, among the numerous Campbells, of Bishop Campbell, as I did, by way of distinguishing me, Mrs. Bishop Campbell; but we could never tell how it came to pass, or who passed it upon us. "Titles" were never approved of by dear Mr. C., as he thought they were unauthorized by our Divine Master, who forbade His disciples calling any one "Master or Rabbi." But all these things have been treated of so often and so elaborately, that it is not necessary to enlarge upon them here, at least, I trust not, by all the dear brethren in the beloved Redeemer, who desire to hearken to His divine *teachings* and *admonitions* to keep close to Jerusalem, walking in the "Old Paths." Alas! alas! for those of our brethren who think to depart from the "Ancient Gospel," the "Old land-marks," entering upon forbidden ground, called "Progression." In what can they progress, save in a holy living and spiritual knowledge to lead godly lives! anything else will

be adding to God's word, and the Saviour's teaching. Indeed, it is as much as to say He left His work defective, and left poor, fallible man to fill up and perfect His unfinished work. It is blasphemous even to think of it, in such a light, and bold beyond conception to presume to teach such things. But I will here give an extract from the Christian Baptist, written more than half a century ago, showing that the Religion of Jesus is perfect and complete, and needs nothing new to be added or substituted.

"In the Christian religion there are no new improvements to be made. It is already revealed and long since developed in the apostolic writings. We may discover that there are many new errors and old traditions, which are alike condemned in these sacred writings. But truth is at least one day older than error; and what many now call "the good old way" was two or three hundred years ago denominated a wicked innovation or a chimerical new project. Old ways become new when long lost sight of, and new things become old in one generation. But truth is eternal and unchangeable."

From "Christian Baptist," Vol. 3rd., Aug., 1825.

The "Truth," or the everlasting gospel, is overwhelmingly glorious. Dr. Young in descanting on "Pardon bought by blood," "with blood Divine," and that "for rebel man," burst forth in praise and adoration as follows:

> "Bound, every heart; every bosom burn!
> O what a scale of miracles is here!
> Its lowest round high planted on the skies,

Its towering summit lost beyond the thought
Of man or angel! O that I could climb
The wonderful ascent, with equal praise!
Praise! flow forever, (if astonishment
Will give thee leave) my praise! forever flow;
Praise ardent, cordial, constant, to high Heaven
More fragrant than Arabia sacrificed,
And all her spicy mountains in a flame."

CHAPTER XIV.

DEAR Mr. Campbell was a great reader, always adding to his store of knowledge, and so kind and thoughtful, too. When reading, he was sure to impart pleasure to me by giving liberal portions from "Guizot on Civilization," "Couzin's Philosophy," etc., etc.; and other works of value have been enjoyed by me, so that on looking over his library in after years I could refer to knowledge obtained through his kindness, his thoughtfulness and attentions, which never flagged, never became cold or indifferent. With years, indeed, they rather increased; and here lies the secret of wedded life,—never to become careless or indifferent to each other's happiness. I can truly say that I never saw the day or hour, whether in joy or sorrow, that the spirit of indifference brooded over the affectionate vibrations of my heart, for him who was *my head*, *my husband*.

He was regular in reading his essays of importance to me (as it was his custom with my predecessor) before going to press, always giving me permission to make observations. Many times have I come from the kitchen with my apron on, with domestic duties pressing upon my attention, to listen to such readings; and it was with alacrity I did so, being always amply repaid for any domestic interruption.

Ah! little did I think, or could I realize what the

reverse would be in after years when that voice would be *stilled and hushed forever*. And, yet, death with me has always been an all-important, absorbing theme, as it was said to be with Mrs. Hemans, and with her friend, Mrs. Jewsberry—they never met together without referring to it in some way. In a poem, dedicated to me, will be seen the tender, hopeful thoughts entertained by dear Mr. Campbell on the subject of separation.

MUSINGS ON LORD'S DAY MORNING.

Through the courtesy of Sister S. H. Campbell we have been permitted to extract, from the private correspondence of the senior editor, the following beautiful lines. They were intended only as a gem for the family casket, but as they breathe sentiments that belong to the whole household of faith, we hope Brother Campbell will not object to their publication.

CUMBERLAND RIVER,
LORD'S DAY MORNING, March 28, 1858.

Rising early, and while walking on the deck, I was struck with the beauties of the morning, and returning to my berth I wrote for you the following lines:

Serene the morn, and bright the sky;
I walked the deck alone;
The morning-star with silvery rays
In all its splendor shone.

Some golden streaks of brightest hue
Were trembling on the sky;
The forest leaves with drops of dew
Gave hope that Spring was nigh.

It was, indeed, the Lord's-day morn,
And soon my thoughts were turned
To those bright scenes of hope and joy
With which our hearts have burned.

How soon shall all the toils of earth
Give place to Heavenly rest;
And those who live for God and Christ
Shall be forever blest!

Hold on thy way, my sister wife,
In faith, and hope, and love;
And when our toils on earth are past,
We'll meet in Heaven above.

Be this our aim, our happy choice,
Till all our toils are o'er,
Then we shall meet among the blest.
And part again no more."

Yours ever, A. C.

Mr. Campbell did not turn his attention to the writing of poetry, though there are two beautiful poems from his pen, written when quite young. Dr. Richardons has given them in his "Memoirs." The one upon "The Ocean," embraces over two pages, beautifully descriptive, but too lengthy to insert here, save the last eight lines which I give as a memento of their voyage:

"Thus while we wander through the mighty deep,
Some foreign clime, some distant shore to seek,
These mighty scenes our wandering minds engage,
Too great to tell, or for th' historic page.
But let us still that Power, that Goodness love,
That rules o'er all below and all above:
Each of His creatures move at His command
In the great sea, or on the spacious land."

In after life Mr. C. wrote several hymns. The hymns he wrote are contained in the edition published previ-

ous to his donating his interest in the Hymn-book to the "American Christian Missionary Society." They commence as follows: "On Tabor's top the Saviour stood;" "'Tis darkness here, but Jesus smiles;" "Upon the banks of Jordan stood;" "Come, let us sing the coming fate;" "Jesus has gone above the skies." He also donated the most of his large library to Bethany College, allowing his wife and children to select some modern works as mementoes. Mr. Campbell gave ten thousand dollars to the College, and five thousand was appropriated by him to maintain the preaching of the gospel, under the direction of the Elders of the Church of Bethany; and it is stated by brother Pendleton, that Mr. Campbell did not wait for donations when he set about building Bethany College, but donated fifteen thousand dollars, or more, to commence with, so deeply in earnest was he about the work. His interest for the College, the good of the brotherhood, and society at large, could never be surpassed; his was true philanthropy; good will to man, a lover of man, made in the image of God; he never dwelt upon his troubles or persecutions, for the truth's sake. I have heard him say they were small, and nothing in comparison to what our Saviour had to endure; his fatigues in journeys and otherwise were all borne with cheerfulness, having accompanied him thousands of miles, and it was always a happiness to enjoy his company and labors. True, the brethren in all our travels greeted us with kindness and attention, from the Canadas to New Orleans, and in all the large cities and localities we visited.

My family being large, and some of them too young

to leave, it was not in my power to accompany dear Mr. Campbell to my native land. It is now over the third of a century ago since he labored there ; and where the adversary of God and man raised up enemies to the truth he went to proclaim it in its simplicity and apostolic power, and set forth teachings of the Saviour, as he has left on record, and not to serve up the traditions of fallible mortals like himself, for that is done in superabundance by the clergy of all creeds and denominations to the present time, at least by all who have not shaken off their shackles and become free, blest and happy under the teachings of the Divine loving Saviour and his inspired Apostles. It was indeed for the glory of God, and the good of humanity, that his toils and labors were so incessant through all his life's journeying, till he calmly fell asleep in Jesus !

But to return to minor topics and the routine of the day. It was for years his habit to be in attendance at the College to perform his duties and obligations there, and to teach and inculcate knowledge to the youthful mind was an employment most delightful and agreeable to him. Then when the duties of the morning were performed, he would return to his study, take his pen in hand, to *trace* thoughts for the instruction and good of future generations—to sow " broad-cast good seed" (a favorite saying of his) over the land ! His study was kept in readiness by the writer, so that he might lose no time, and amply was she always repaid for her attentions with words of love and thanks. Indeed, it was a peculiar happiness to the writer to take all possible responsibility upon her that could in any degree lessen the

care of one so devoted to the public weal as was Mr. Campbell. Many good Christian wives, no doubt, would willingly take upon them such duties in similar circumstances, but often delicacy of constitution and ill health prevent. But mine was vigorous, with unvaried health, combined with a good English constitution that imparted ability to perform what heart and mind dictated and planned, under the kind hand, care, and guardianship of our great Preserver!

– Mr. Campbell's table-talk was always edifying and engaging. It was natural, and always timely; he would descant upon the eye, upon the eyelash, the value of the eye, how to protect the eye; the human hand, its form and value, the proportion of the fingers, their shape to enable the clasping with *ease*, the bones of the hand—and all attentive listeners, could not fail to be *interested* in his remarks; and if in the days of tallow candles the light would accidentally be snuffed out, (no complaining) but a dissertation upon the value of light and of the adaptation of the eye to the light, and the light to the eye. It was never wearisome or monotonous; all felt a kind of inspiration or fascination indescribable! It must have exceeded Coleridge's table-talk; for my own part, even with weighty cares pressing upon me, I never found in my heart a disposition to interrupt, though the discourser amidst it all did not lose his consideration, and would most timely observe, "we will *turn* down the leaf, and give place to the next generation!" Our visitors for years were numerous, and often their visits were protracted, but all were always made to enjoy a *home* feeling, at

least that was the desire of the host and hostess; indeed, it was the intensity of feeling and the importance of scripturally "entertaining strangers" that lessened all the care and necessary labor. The idea with me was, while my dear good husband was feasting them intellectually and spiritually, it was my province to attend to the wants of the body. Ah! those happy days are now numbered with those "beyond the flood," and little did I then dream they would ever be referred to, or the least record be given of them. But Time works wonders!—makes revelations, and revolutions that cause us to wonder! In the late years of Mr. Campbell's life, when he had retired from the active duties he had been accustomed to, when his head had become silvery and he would perhaps be resting in his arm chair, I have heard friends accost him thus: "Well, brother Campbell, I see you are growing old;" his response would be in the pleasantest manner: "O yes, a man cannot live long and not get old;" he never sank into a state of ennui, but was always cheerful and happy, though for the last two winters of his life there was a profound thoughtfulness, often a solemn self-communing, if I might term it, or perhaps it would be better to say it was heavenly communion with God. He was so mild, so placid, and at table to this was added such a reverential awe, and yet so lovely withal; he sat by me at the table for a length of time, his sons taking his place in carving, etc., etc. O, I felt it, I saw what was coming, but endeavored to keep cheerful, as his was such a happy, cheerful, resigned serenity!! His food was simple, and his fondness for tea never abated,

his taste for cracked wheat increased, using it with cream. During the grape season I used to prevail upon him to eat heartily, also to eat of beef, etc., etc.; he saw that his blood was failing, and a gathering viscid phlegm troubled him, though no cough. But O, the lovely tenderness of his manners, of all his sayings, for months and months! My heart is stirred with his whole heavenly deportment *now*, so that tears often flow while writing. On walking from the bed to the fire some portion of Scripture or a hymn would be uttered. One ever to be remembered:

> "And when this lispering stammering tongue,
> Lies silent in the grave;
> Then in a nobler sweeter song,
> I'll sing thy power to save."

And while I would be engaged in bathing his feet he would exclaim, "Only think, my dear, how many thousands of miles those feet have carried me, and I have never had a broken bone!" Then he would burst forth in expressions of gratitude and thankfulness, to the Father of Mercies for the manifold favors so long enjoyed from His gracious hand, so that his heart overflowed with love and gratitude! Indeed, in his discourses he has thus dwelt: "Gratitude is piety, and piety is gratitude." His eye-sight remained good to the last, as well as his hearing. He would often smile and remark to me, "they talk loud to me because I am so gray; they think I am deaf, but I am not."

But I often diverge, and must return to other matters. His memory failed him in regard to dates and places; for instance, he had corresponded with Dr. J.

T. Barclay, while he was our missionary to Jerusalem, and also with Dr. Barclay's son, J. Judson Barclay, who married our youngest daughter Decima, while he was consul for the United States on the Island of Cyprus. While daughter was there, during the last years of his life, he confounded the visit he made to Europe in 1847, with the letters he interchanged with these loved ones, so that for some time he imagined he had been to Jerusalem and Cyprus. Son Judson had written a description of the Island, which was published in the volumes of the *Millenial Harbinger* of 1864 and 1865, and the letters were so pleasing to Mr. Campbell that he was fully under the impression he had visited there. He was greatly attached to Dr. J. T. Barclay, and took a warm interest in his missionary labors, also in that admirable work of Dr. B. entitled "The City of the Great King." Dr. Barclay's eldest son, Robert G. Barclay, married my niece Miss Emma Bakewell, after losing his first wife in Beyroot, Syria, some time previous to his coming to this country with his two little motherless girls. Robert married the British Consul's niece in Jerusalen. Mother Barclay still lives to mourn the loss of her noble husband, and my niece, too, lost her good husband in Alabama some four years since. Dr. Barclay's daughter was with her husband, Mr. Johnson, during his consular service at Beyroot, in the East several years. They are now residing in New York; thus the Barclay family and ours are closely united.

Mr. Campbell ever took an interest in the public welfare, in the improvements of roads, of stock, and in husbandry. He aided in building the road to Wheeling

and to Wellsburgh ; his flocks of sheep were among the finest (if not the finest) in West Va., years ago ; and the best mutton was always on hand for heathful food. He amused me one day by saying, "I've just bought a flock of sheep for your sake, called the "Bakewell breed," (that being my maiden name) they are valuable for table fare." Notwithstanding his assiduous studies, writings and readings, he never neglected the overseeing of farm affairs, and when from home longer than expected, he would write, giving me directions what fields to have cultivated, etc., etc. On replanting a large orchard opposite the dwelling, he came in one day looking wearied. I remarked, "you have been hard at work, dear, and look tired." His cheerful, happy response was, "O, yes, I found the world the better by those who lived before me, and I want to leave it the better for having lived in it."

He was of a happy, yielding disposition where principle was not involved. And I may mention one incident here worth recording (as it is so gratifying to a wife to have her wishes hearkened to complacently as in this instance). Opposite the mansion, on the main road, at the foot of the orchard, stood a majestic Ash tree ; it was admired by the family and by visitors. I had ridden up to one of the farms to visit one of the daughters ; and on my return, as I descended the road near the house, I espied a man at the foot of the admired Ash tree, with axe in hand, ready to cut it down. I called aloud, "O, woodman, spare the tree, spare the tree." My good husband was near and, for my sake, countermanded the order to cut it down.

"But observe, my dear, said he, "the tree is hollow, and I feared it would be dangerous," but for your sake it shall stand a while longer." It stood for a year or two, but it had to be cut down to prevent it from falling, and doing some possible damage.

It was my privilege to have entire control of house affairs, so that it was truly a great responsibility in so large a family; but he ever sympathized with me in the various and arduous duties devolving upon me. If, at any time, in changing servants, or any extra care occasioned anxiety or excitability, his remarks were always soothing, and caused me to look at the matter in a philosophical manner, so that in the domestic government all was harmonious. He used to playfully remark, "that he was the Sun, that I was the Moon; (my name Selina, meaning moon in Greek) he was King and I was Queen of the realm;" thus each one understanding from the good Book the relative duties, discord was unknown. In all of our happy associations it was the same, always being led by unison and sympathy of feeling and a desire for each other's comfort, a single jar never arose. And just here I am reminded of his beautiful characteristic of making all happy. In our last travels together, he would refer to our having lived so long together, and traveled together, and, then amusingly add, "and we have never had a quarrel," which was as truly uttered as any truth he ever expressed.

I had intended ere this to have spoken of his entire freedom from exercising authority over wife, children or servants, unnecessarily. Even when in the habit of early rising, to repair to the study for writing, he

would suggest that I should rise early; he was well aware that it was my happiness to meet his expectations, and for years we were in the practice of having worship and breakfast in the winter season before day-light. In this, also, harmony prevailed.

But all of these mentioned traits of character, with the sayings of the Christian Sainted Hero, are not to be compared with his exalted spiritual exhibitions of reverence and submission to the Divine will in all times of affliction and trial, even in the death of his beloved children, when he was so often called upon to stand by their dying pillows, and the death bed of other dear ones. I have stood by him and witnessed his suppressed and deep grief, borne in a spirit of patient acquiescence in the will of our Heavenly Father, when such submission could only have been exhibited by one whose heart was entirely under the guidance and comfort of the Spirit of our God and Father. Mr. Campbell's revered father died with us (his godly mother having preceded him to the grave many years, at her daughters, Mrs. Jane McKeavers, near Middletown, Penn.) A brother also, and a niece of Mr. Campbell, died in the Bethany Mansion. My dear mother's last hours were attended by my beloved husband under this roof.

Yes, I have aided in nursing both the young and the beautiful, as also the aged saints—all now sweetly asleep in Jesus and their remains repose in our cemetery, where I shall be privileged to join their number. Some writer has justly said, "earth is one large burial field." In thus consigning loved ones to its bosom, it will only be a short time till the same kind tribute will be paid to us.

What alternate hopes and fears, even while I am writing, cause the heart of this great American people to throb with tender vibrations of the deepest sympathy and solicitude for our suffering President—the people's ruler and representative head of this great and proud nation. Their prayers are unceasingly offered up in his behalf that his precious life might be spared, all parties uniting (save the God-defying and God-dishonoring Mormons, who have prayed for his death as reported by the public press). But Jehovah, the Great Arbiter of all events, knows why it has thus come to pass, that one so honored and beloved shall suffer and likely be called to fill an early tomb. Angels no doubt, and a sympathizing Father with our elder brother and Saviour, all look with sympathy and intense interest upon what is now passing in our midst. We short-sighted mortals who cannot see the end from the beginning, nor the beginning to the end, cannot even unravel nor interpret the mysterious Providence. But the Righteous Disposer of all things can make it evident to have been done in wisdom and infinite love, so that hearts now mourning may rejoice and be utterly astonished in the eternal world, with admiring angels and glorified saints, in contemplating among the millions and millions of incidents which occurred on earth, the soul-absorbing interest of to-day.

Happy indeed are we to know that at this hour the religion of Jesus, the Messiah, our Redeemer, now comforts and sustains our Brother Garfield and his faithful, loving wife. Their strong faith and hope forsake them not, in this their hour of trial, but glow

most conspicuously amidst the dark and lowering clouds that now environ them. But blessed be God, that by-and-by "the mist will all be cleared away," and He will make it plain. "What I do thou knowest not now, but shalt know hereafter."

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

Brother Garfield was the cherished friend of my dear husband, and for many years an honored trustee of Bethany College, and ever manifested an exalted regard and devoted friendship for Mr. Campbell. He was always a welcome guest under our roof. I have heard his voice in preaching in the house of worship at Bethany. They have my deepest sympathy and prayers. The calamity has caused the nation to know the value of prayer, for to no other source could they look for comfort or relief, but at the hand of Jehovah.

"Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Isaiah 26 : 16.

It will, no doubt, be interesting to Mr. Campbell's friends to have here inserted his views on Spiritualism, as it has gained so strong a hold, not only on the uncultivated masses, but also upon those who esteem themselves the cultivated and discerning portion of society. Mr. C. has given his views and his understanding of the late (and what he considers) deceptive and unscriptural teachings of the believers in modern spiritualism. They can be found in volume of "Popular

Lectures and Addresses," by A. Campbell. In this volume will be found his address Phrenology, Animal Magnetism, Clairvoyance, Spiritual Rappings, etc. Delivered at Washington College, Pa., 1852. It also contains three missionary addresses that should be read by all our brotherhood to enlarge their horizon on the great cause of missions, and to liberalize their hearts in giving to the furtherance of the Gospel until it shall reach the last habitation of man!

But to the promised extract, copied from The Christian Examiner, Richmond, Jan. 28, 1874.

Letter of Alex. Campbell on Spiritualism. We have received, and are permitted to publish the following letter on spiritualism from the pen of that noble and revered servant of Christ, Alex. Campbell, equally great in the qualities of his heart, as in those of his head. It will be seen that Bro. Campbell did not so far dishonor his intellect as to pronounce all those psychological phenomena, called "Spirit manifestations," a humbug, &c., but admitted the reality of many of the facts, and explained them on the hypothesis of an *intelligent but malign spiritual agency*. We have long been satisfied from protracted investigation, that on no other hypothesis can the fact be accounted for. All this may be admitted in perfect harmony with an unalterable faith in the Bible as God's will, and his only revealed will. Facts and the philosophy of facts are different things: for facts may be read, while one's philosophy of those facts may be false. To admit the reality of spiritual communications is not to admit the correctness of spiritualism, or that system of infer-

ences and doctrines drawn from them. *Verbum sat.*

As the volume of Popular Lectures and Addresses has been alluded to, it will not be out of place to make a remark or two respecting them. It was the same with them as with Mr. C.'s discourses—there existed an indifference to their publication, at least, the publication in a volume, as the Popular Lectures had been given in the *Millennial Harbinger* at the time they were delivered. Still, I felt they would be valuable in a separate volume, and thus set about collecting them together for that purpose. He had been solicited to have them printed in that way, but still deferred doing so; however, he was well pleased with the plan, and wrote the dedication as follows:

TO

SELINA HUNTINGTON CAMPBELL,

MY DUTIFUL AND AFFECTIONATE WIFE,

Who has greatly assisted me in my Labors in the Gospel,

At Home and Abroad,

THIS VOLUME OF PUBLIC ADDRESSES,

LONG SOLICITED BY MANY FRIENDS, IS

DEDICATED

As an Humble Token of my Esteem and Affection.

A. CAMPBELL.

Bethany, Va., 1861.

While Mr. C. was desirous of disseminating knowledge, and did so with energy and pleasure as the oppor-

tunity offered, he was slow and modest in referring to anything he had ever written! It was so in regard to this preaching; he would labor sometimes, when from home in speaking to large assemblies, perhaps three times through the day, and retire to rest at night as though he had only done his *duty*. But to return to recording "Home Life" incidents, even of older date than many referred to, which will not be uninteresting to the loving hearts devoted to the memory of *one* who while living was devoted *to them*!

The following account of a "home event" will be transferred just as it was recorded at the time it occurred.

"The incidents that occurred on Mr. C.'s fiftieth anniversary of his first marriage are worthy of repetition. Mr. C. was always in the habit of writing to me on the return of that day, if he was from home, in reference to his marriage! But on this occasion, it was a little remarkable, that this period should have been forgotten by us until after we had retired to rest. It was remembered as a matter of wonder to us both, that the 12th of March, and the fiftieth year of his first marriage, should be so near at hand and forgotten by both Mr. C. and myself. However, I arose early the next morning and went up stairs and awakened my daughter Virginia and my niece, Emma Bakewell, informing them that this was *indeed* the anniversary of the first wedding day of my dear husband, fifty years ago.

They were, you may be sure, taken by surprise at the announcement. The dear girls immediately arose, and most earnestly expressed themselves saying, "Oh!

we must indeed celebrate the day; it will never do to let so important an event pass without keeping it!" So the guests were invited on the special occasion, and preparations duly made, by the devoted niece and daughter. The evening was propitious for their coming together, and as they had been invited with reference to the eventful day, all assembled with a cheerful, good heart, and many were the pleasant sayings and congratulations. Mr. C. was in good health, and looking quite well for one of his age. A short time, however, previous to the supper, my daughter Virginia informed me "that I was to go into the parlor, and seat myself in a certain place, that father was going to make me a present, a *golden present*." So in I went and seated myself, according to a concerted plan made by my daughter and Sister Pendleton.* I had been seated but a short time when my dear husband arose, and in a grave, but happy manner, approached towards me. I arose to meet him. All eyes were upon *him*, when, in a style most dignified and gracious, he presented me with a ring: at the same time sealing the presentation with a loving kiss. It was greatly to the gratification and enjoyment of all the company present. The whole was intended as a continuation and a transfer of that connubial attachment from the first to the then present time. As Mr. Campbell had often been heard to re-

*Dr. A. W. Campbell, Mr. Campbell's brother and wife, Prof. C. J. Kemper and wife, Bro. James Campbell, Mr. Campbell's Book Store Clerk (for thirty years) and wife, Bro. and Sister Pendleton, Prof. and Sister Christopher, Prof. and Sister Loos, Bro. and Sister Richardson, Prof. J. D. Pickett, sister, and wife, were the invited guests, with others I do not recall at present.

mark, "that it was a transfer of his affections entire from his first to his second wife." It will ever be remembered by all who witnessed the scene as a good lesson of a happy married life; one that was guided and led by the precepts and teachings of our Blessed Saviour, who so honored a marriage feast by His miracle, in turning the water into wine.

In regard to the ring alluded to, it had been newly made, and contained a lock of Mr. Campbell's hair, with twisted gold over the space in which the hair lay. It was bought by Sister Pendleton,* who had it made for a keepsake for herself, to enhance the pleasure of the commemorative occasion.

So years sped on. And the laborious hero rested awhile from his arduous labors in the vale of Bethany, in the bosom of his loving, devoted family. But a sad and solemn change came. It was just that day five years (making fifty-five from the time of his first marriage) that Mr. C.'s will was read, in that same room where these (to his friends) interesting incidents occurred. But he has gone to that world where there is "no more marrying or giving in marriage."

In connection with the foregoing narrative, it will be in keeping to record one of Mr. C's. letters, addressed to me, on the return of the anniversary of his first marriage. There are many of his excellent family letters recorded by Dr. Richardson in the "Memoirs," among which the following finds a place.

*She is Bro. Pendletons third wife, and is the daughter of Judge King, formerly of Warren, Ohio. Her father and mother were members of the Christian Church at the time of their death. Bro. P. has five children by his present wife.

LOUISVILLE, March 12, 1839.

MY DEAR SELINA:

Twenty-eight years ago I gave my hand, and my heart accompanied it, to your amiable and excellent predecessor in the holy bonds of matrimony. Heaven lent me that precious gift more than sixteen years, of the value of which I never did form an over-estimate. But more than eleven years since He called her to Himself from this land of cares and fears, and griefs and woes unnumbered, and more than ten years ago appointed you to fill her place in my affections, and to be her successor in all the endearments and trials of the conjugal and maternal relations.

I have, my dear Selina, found you worthy of all the affection and esteem which were due to her who desired to bless both you and me by nominating you to be her successor.

I have, from ten years' intimacy, superadded to an acquaintance of ten years more, found you to be in understanding and in feeling, in piety and in social excellence all that is desirable in woman; and permit me to add, though I have seen many an amiable and excellent woman since I gave you my hand for life, I have never thought that I saw one more deserving of my affection and esteem than yourself.

Now, my dear, you may be assured that if, either by my long absence from you or any apparent neglect that at any time I may in my absent, studious hours or seasons, have exhibited towards you, it would seem as if I did not truly and worthily appreciate your society and your excellencies, I would have you know, that it

was the offspring of the frailties of human nature, which, you know, in its best estate is always vanity, or the imperious calls of duty, to which, you know, I am not altogether deaf or inattentive. You are my fellow-soldier, my true yoke-fellow, my partner in all my labors in the cause of religion and humanity, and, therefore, as you share in my toils and self-denials, I pray that we may equally partake in the eternal reward and enjoyments.

I do not intend ever to leave you so long again, as I do not think it will be my duty. Meanwhile, I trust, as the Lord has kindly borne with all my frailties—and I am aware they are neither few nor little—and has led me by His right hand in the times and places of danger, that He will still send His angel before me, and keep me in my ways and restore me to your bosom and that of my beloved family in due time.

Meanwhile, my beloved Selina, constantly, as I know you do, pray to the Lord for me, that I may be humble, spiritually minded, wholly devoted to the Lord; and that my labors may be accepted by Him and blessed.

Farewell, my dear, and remember me affectionately

Yours ever in nature and in the Lord,

A. CAMPBELL.

I would earnestly recommend my young sisters to read Mr. Campbell's address in the volume of the *Millennial Harbinger* of 1856, on "Woman's Mission." It can also be found in the "Popular Lectures and Addresses," more properly stated, "Woman and her Mission."

No Christian man can ever set a higher estimate on woman than Mr. Campbell did, or place her in a higher niche or position of honor or esteem. A beautiful tribute paid to woman, from Mr. Campbell's pen, can be read in the following brief but comprehensive effusion: "Man is the *prose*, and woman the poetry of humanity. The key note of the anthem of creation!" The marriage relation he considered to be the nearest and dearest on earth, representing the *twain one*.

In 1828, July 31st, Dr. Edward Smith, a citizen of Brooke County, living near Wellsburgh, Va., a person held in good estimation by his fellow-citizens, and withal a Methodist preacher, was selected by Mr. Campbell to perform the marriage ceremony, at the house of an elder brother of mine, under whose care, with my mother, I was then residing in the town of Wellsburgh, where my father had settled some short time after coming from England, in 1805. Preachers amongst us, more than half a century ago, were not so numerous as at present; at any rate, Mr. C. was not sectarian in his feelings, and believed the solemnity of the ceremony could be as well attended to by Dr. E. Smith as any other person. The citizens of Brooke County are talking of raising a monument to his memory. I am truly pleased to hear of the contemplated respect to be paid to him. I might add, as a little bit of history, that I attended school at the same time that Edward Smith did, in the Old Brick Academy of Wellsburgh, when he was but a youth; our respected and highly esteemed teacher being Mr. Oliphant Pat-

terson, a graduate of Washington College, Pennsylvania, afterward quite a distinguished preacher belonging to the body of Presbyterians. I also remember a severe fall I had at the end of the Academy, on the ice while sliding, the only time I was ever insensible. I fell, striking my right temple, and lying for a short time, my school-mate, Miss Ruth C., thought I was lying there for amusement, until she discovered I was insensible. I mention this incident to advert to the only time that dear Mr. Campbell was insensible in his life; it being similar to my accident, from a fall on ice. I have heard him relate that when a student in Scotland he heard a lad remark, as he was going down the street to the University: "That student got an unco' fa' on the Clyde yester e'en."

CHAPTER XV.

MR. CAMPBELL was a student in Glasgow in 1808, now seventy-three years ago. It is incredible the amount of writing he did whilst there, taking down lectures, notes and observations. He was systematic in all he did; he used the old-fashioned, marble-colored blank-book, commencing with the alphabet, A. B. C., and so on, for each book. "Manuscript C" lies before me. MEMENTO. "Notes and Observations" taken down from a course of N. Philosophy, experimentally delivered in Anderson Institution, Glasgow, Nov., 8, 1808 By Professor Ure, D. N.

The first lecture he attended was: On the Microscope. It was the third of the season he had just commenced. Lecture 4th, On Electricity; lecture 5th, On Light. I have deposited in the College vault a medium-sized leather trunk, having a brass plate on which Mr. Campbell's name was inscribed. It is full of the books spoken of, and valuable letters; they all contain brain and heart-work of great value, as Mr. C. never put pen on paper (that my eyes ever saw) that did not yield something worth reading, (I never *destroyed a letter* or paper of his in my life) so that this aforesaid trunk still remains there for safe keeping. It has been there since 1873.

In some of these books, written after his arrival in this country, and after having commenced to preach, may be found sermons with their texts of Scripture. The one marked first sermon, was from Rev. 3rd, 20. "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." He then gives an introduction, and first remarks on the nature, variety and number of the calls in Scripture, addressed both to the hearts and consciences of men. Isaiah 55th, 1st. "Ho, every one that thirsteth." Zec. II chap., 6th v. "Ho! ho! come forth, and flee from the land of the north, saith the Lord." He beautifully enlarges on the subject, though it is well known that Mr. Campbell did not write his sermons, but spoke *ex tempore*. But I note these as they are noted down, to aid him, no doubt, at the commencement of his ministry. During the latter part of Mr. Campbell's ministry he was led to dwell often on the same topics, though when speaking on them he varied and enlarged, so that they were always soul-absorbing to the attentive listener. One of his favorite themes was: "Great is the mystery of godliness. God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." First Tim. 3rd chap, 16th v. Also the 28th of Mathew, 19–20 vs., called by him the "Commission." Go ye, therefore, and teach all nations; baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded

you; and lo, I am with you always, even unto the end of the world. Amen. Another, was the first of Corinthians, 13th chap., reading the whole; he dwelt particularly on "Faith, Hope and Love," called in the common version "Charity." It should be rendered love; the apostle spoke of charity when he said, though I give all my goods to feed the poor, etc., etc. Another, 1 Cor. 3rd chap., 11th v. For other foundation can no man lay than that is laid, which is Jesus, The Christ.

And just here I feel like again diverging from my regular course, and noting down an extract of a discourse taken down by Mr. C. V. Segar, a short time before Mr. Campbell's death; it is published in the Lectures on the Pentateuch. I am the more desirous to give it here, since Mr. Campbell, as I mentioned before, had been so remiss in having his sermons published, it can not but *be* acceptable to his friends. It is the CI. lecture.

"We propose a short discourse, suggested by the thirteenth chapter of Paul's eminently synthetic epistle —the first to the church at Corinth.

There are different aspects in which we may look at the Corinthian Church. They were an eloquent people. They were also carnal, profligate, and completely absorbed by an inordinate ambition for oratorical display. They were withal addicted to all manners of animalism. Hence, no church organization in the whole broad diocese of the great Apostle required a spiritual censor and adviser more than the Church of Corinth, and no other received as much attention in the way of

epistolary instruction, exhortation and reproof, he having written to it two long letters, replete with valuable information and advice. The spiritual condition of the church made it very appropriate for the Apostle to present, in their proper attitude, all the temptations in the social system to which man could be subjected. Paul, always equal to the occasion, recognizes and meets the necessities of their condition, in every conceivable case; so that the man who studies the two epistles to the Corinthians, their spirit and letter, in the light of surrounding circumstances, refines himself in all those particulars to which he refers, especially in the twelfth and thirteenth chapters, and provides himself with a Christian armor sufficient, with vigilance, to shield himself from all the fiery darts of the adversary.

It requires great concentration of mind and discipline of thought to properly appreciate the great fundamental truths which characterize this letter.

We consider this a most important epistle, when we take into consideration the circumstances which required, and the motives which prompted it. As already remarked, vanity and ostentation, in reference to their oratorical powers, were distinctive characteristics of the Corinthians, who were an eloquent people; and the church there, above all others, required just such a letter as this. Relations, conditions, manners, and customs, existed among the people to whom this letter is indited, through which a man might be tempted in almost every conceivable way; and to one of the great sources of their aberrations from spiritual

and eternal truth the Apostle refers, when he says: "Though I speak with the tongues of men and of *angels*, and have not love, I am become as sounding brass, or a tinkling cymbal."

In all our readings, in Grecian and Roman lore, we find scarcely anything which does not lead us, directly or indirectly, to the all-absorbing subject of oratory or eloquence. Hence it is, that we see in ancient history so many orators receiving the highest honors within the gift of the people. In the Demosthenean and Ciceronean schools, no class of men shone more brilliantly, and none were placed more conspicuously before the public, than the orators. It was the magic eloquence of the accomplished orator that shook the very thrones of Greece and Rome, as it was the majestic displays of speech that magnified and perpetuated the fame of the glorious victories recorded in their respective departments of history.

The Apostle's language would lead us to suppose that angels spoke more eloquently than men. No doubt the tone of their speech was greatly elevated, above the vocal articulation of men, and their language was, then as now, the language of the everlasting heavens.

"And though I have the gift of prophesy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." The Apostle takes high ground, and thoroughly

depreciates the powers of man, unless sanctified and energized by the power of love. Though I speak with angel's tongues, and make the highest intellectual displays, it profiteth me nothing; at least there is nothing soul-regenerating; nothing approved and commended by God, unless pervaded by the spirit of love. This is a practical way to question their practices. The Apostle had a point to carry; he had a long arm to his lever, but never lost sight of his object, though he began afar off.

Paul thinks in a characteristic way. Although I have the gift of prophesy and the power to understand all mysteries; although I have faith so that I could remove mountains, and have not love, I am nothing. Regarding the term "love" as including pure philanthropy, it comprehends a great deal. Although I bestow all my goods to feed the poor; although I give my body to be burned, and have not love, it profiteth me nothing.

He says there is nothing in the eloquence to which he refers, nothing in the manifestations of that philanthropy which is supposed to elevate and refine the souls of men, unless prompted by love; and to meet the issue in still another way he says, "if he sells all his goods to feed the poor and needy, and even gives his body to be burned at the stake, and thus receives the admiration and applause due to a philanthropist and a martyr, it profiteth not unless love be at the bottom—be the moving principle of the sacrifice.

It is true as well as remarkable, that our greatest heroes often seem destitute of this principle, so eulo-

gized by the Apostle; yet they are the admired of the admiring more than any other class of men. Why is this, unless because they have done more to illustrate human power in the work of revolutionizing nations and over-turning kingdoms than any other people. Go over the Old World, traverse the New World, go anywhere and everywhere and the proudest monuments are erected in honor of military heroes, who have brought the fame of victory, the honor of success to the flag of their country upon the battle fields of earth. In many instances these heroes have died for their country, and their memory is enshrined and cherished in the hearts of their countrymen as *patriots*. Yet, and we pause to notice the fact, patriotism is never once named in the New Testament.

But the question yet remains, what is the object of this love referred to by the Apostle? Also, what does he mean by the expression, "And now abideth Faith, Hope, Love, these three; but the greatest of these is Love."

There is no power or influence connected with the Christian faith so elevating, so enlivening, so energizing as love.

We have philanthropy, generosity, magnanimity, but these are not enumerated among the Christian virtues. The virtues of the spirit, listen to Paul, "are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." They are commended, but not restrained. This is the splendid cluster of the Christian virtues, as set forth by the great Apostle.

No man can love by the mere force of precept. No man can love merely because he is commanded to love. It must come, if at all, spontaneously upon the presentation of beauty. Love is the appreciation of the beautiful.

The term "love" is appropriated to objects of beauty. It seeks and worships nothing but the beautiful. Hence the beauty of holiness has elicited the most splendid exhibitions of love. Love looks for and enjoys the beautiful in its highest conceptions; and holiness stands far above all other objects, and is the most powerful, in evoking this indispensable virtue. Purity, absolute purity, is the beau ideal that underlies what is called the beautiful, the lovely. God is pure—He loves the pure, and He is often called a God of love.

Faith has truth for its object—reported truth. Hope has promises for its object, but love has neither one nor the other, it has beauty. Every one knows that there are numerous and various kinds of beauty. The variety is limited only by the number of kinds which possess this elevating quality. There is love for the fine arts, for sculpture, painting, and for the beauties of Nature. We love great and good men—heroic men, who devote their talents to the achievement of noble purposes. But this is not the kind of love here named. We have portrayed in the Bible a character most perfect—absolutely perfect and divine in all His eternal attributes, in every attribute presented to the ear, the eye—to all the sense of man. The world had never seen a perfect man when Solomon sang. But such an one did and does exist, in the person of Him who was perfectly divine and perfectly human.

Now, it appears to me, this is the most important of all topics, although I have again diverged, in giving an extract of a discourse at this junction, I am, nevertheless, satisfied it will accrue to the good of the brotherhood, (to as many as may read it) and also to others, whether professors of religion or not. As a proof of its great value, I am reminded of a very strong saying of dear Father Thomas Campbell's, "Every thing can go to hell, (knowledge and every thing) *but love cannot.*"

Mr. Campbell was fond of quoting from this chapter. On going into his room and finding him alone (during the week he was lying upon his dying bed—he had been left but a few minutes) I found him quoting this upon love. He emphatically repeated, "cultivate love! cultivate love!" I say cultivate love then, etc., etc. O, these pious words remain ever with me!

I am still diverging from what I intended, of jotting down daily sayings and daily incidents and occurrences in company with my dear husband; but to put on record words of wisdom, piety and instruction on divine themes will certainly be acceptable, even though in so doing I diverge from the regular course intended. Having met within the last day or two valuable articles from Mr. C., which had been garnered up by me in 1870, in order to save them from being lost, I herewith transcribe them.

"The richest harvest ever gathered on this earth is a harvest of souls." Hence, said Solomon, the greatest of kings and the wisest of men, "He that wineth souls is wise." Proverbs xii, 30.

There is a temporal salvation and there is an eternal salvation. There is a salvation of the body from physical and temporal ills and evils; and there is a salvation of the soul from spiritual and everlasting ills and evils.

The salvation of the soul, the great salvation, consummated for us through the interposition and sacrifice of the Lord Jesus, the Christed Saviour of a lost and ruined world, is the salvation of the Gospel consummated by the incarnation and the sacrificial death of the Lord Jesus, whose Divinity was the altar, and whose humanity was the offering which takes away forever all our guilt.

It is a standing oracle of Divine revelation, that the Altar sanctifies "the gift or makes efficacious" the offering laid upon it.

It is also a standing oracle of the Christian dispensation, that *without the shedding of blood there is no remission.* Heb. ix, 22.

This is at one standpoint the corner stone of the remedial institution. It is the philosophy or the *rationale* of the altar, the offering and the priest. These are the three evangelical indispensables of a remediable institution.

They are so in the enlightened judgment of Protestant Christendom. And most certainly there is no remission, no justification, no sanctification, no adoption, and, consequently, no salvation, spiritual and everlasting, without the appreciation, acceptance and enjoyment of the three cardinal graces or virtues of the evangelical institution.

In the *materials* we have the altar, the offering and the priest. In the instruments we have faith, hope and love, these three.

A. C.

Another short article I know will be acceptable. It is a criticism that all can appreciate. It has reference to the neglect or want of appreciation of King James' translators. It is as follows:

No. 1. But there is a perspicuity of mind and a delicacy of taste essential to a precise and accurate transference of some ideas from one tongue to another, which are peculiarly necessary in the case of translating Greek nouns without an article, for which no rules of grammar can be furnished.

Our translators did not always display this endowment to any eminent degree. They sometimes employed none. The common mind can perceive a difference between *man* without an article and *man* with an article: between affirming that *man* cannot do this and *a* man can do this; between God and a god; between spirit and a spirit.

I will instance this in the common version.

"God is a spirit, and they that worship Him, must worship Him in spirit and in truth." We would render it, "God is spirit, and they that worship Him must worship Him in spirit and in truth." And for so translating it we might plead the authority of the same translators in other cases. For example, they render two passages from the same Apostle, as I have done this. "*God is love*, and not *a love*, *God is light*, and

not *a light*. And even in the example cited from John iv, 24, they translate in this manner, "They that worship him must worship him in spirit and in truth, not in *a* spirit; but to say that an angel is spirit, is by far too august and sublime for a finite being.

God alone is Spirit, Light and Love."

A. C.

And here again am I diverging from the anticipated course, in introducing a document which, when written the thought never for a moment entered my heart that it would ever be perused by any save dear ones of the good man's family. It has lain in the darkness of the trunk ever since, until (as we say) I accidentally met with it in looking over, a day or two since, various papers of importance. But it contains so much in relation to the labors of the writer of this work, that, on reading it, I conceived the idea of giving it with all its imperfection of style, being the effusions of a heart filled with thoughts of truth and love beyond earth's criticisms.

AN ADDRESS TO THE DEPARTED ALEXANDER CAMPBELL. July 31st, 1878.

To my beloved husband, Alexander Campbell, on the fiftieth anniversary of our marriage, are the following lines inscribed, (he having passed from earth to heaven over twelve years since) with all the feeling and intensity of a heart devoted to thy memory, whose holy life exemplified the *power* of the Gospel of the Son of God daily; in thy *consecration* to thy *Master's*

cause, and in thy unceasing demonstrations of love to thy wife and family, to the Christian brotherhood, and as you had opportunity, to poor fallen, lost humanity.

I cannot seat myself to-day beside the grave that contains your precious body, (being absent nearly one thousand miles, at the home of our youngest daughter with her husband) but "busy meddling memory" carries me to the beloved, revered spot, with rapid flight, and there do I collect my thoughts on the intervening years of that happy morn that made me your honored wife and help-mate, in the place of my beloved and revered predecessor, on this the fiftieth anniversary, as recorded by the recording angel.

Well, you are safely moored within the sacred vale of the Heavenly home. I am still on the shores of time, still exposed to Satan's fiery darts, many of which were hurled with untold violence against you and your labors, during your earthly pilgrimage. But everlasting thanks to our gracious Redeemer, who has provided a celestial armor for all His children, under His remedial reign of love and mercy, you unflinchingly, unceasingly and valiantly fought under His banner, and by the sword of the Spirit put to flight many hosts of opposers, not only of your person, but multitudes of beings who advocated man's traditions and doctrines, instead of the Divine oracles.

It was not for the sake of victory that you labored, but for the establishment of *truth*, that man might be disenthralled from the terrible entanglements which had been thrown around him, in regard to religious

knowledge, which in place of imparting to the professors of religion the loving spirit of Jesus, filled them with bitterness and a party spirit; this thraldom your noble, sympathizing nature longed to dispel, and with this intention you traveled and labored night and day, believing that God had raised you up for that purpose. The midnight oil witnessed your unweariness in tracing lines of wisdom and instruction for the benefit and emancipation of your fellowman from the shackles of bigotry and *delusion*. A delusion more terrible inasmuch as it not only distorted the vision and destroyed the present happiness of man, but involved unending consequences throughout the cycles of eternal ages.

Oh! my dear husband, I can and do take into my vision the many years of our spared lives in each others society, under God's gracious government and teaching, both in regard to the Book Divine as our daily directory, and as it regarded the life to come. And surely it was our daily food and support in all the trials we were called to pass through, so many of which flesh is heir to, especially in the death of our lovely daughters, five of whom had been committed to my trust, and my own first-born, all conveyed to the silence of an *early tomb*, before you were taken to keep them company. Oh! what billows of sorrow have rolled over me since your departure! It will take time—time did I say? (there is no time in Eternity) but it will occupy, no doubt, a portion of the heavenly interview for us to recount the wonderful occurrences of intervening years of our earthly pilgrimage. I remem-

ber how you used to say to me, "that you thought we should talk over in eternity, after our disembodiment from our earthly tabernacles, our life's history." But I must not forget to tell you whilst in communion with you, even now in my imaginative intercourse with you, my beloved husband, that although the waves of sorrow have rolled over me, and are still dashing against my tabernacle, I trust I can in truth say, "that I hold on my way, and through the blessing of Jesus and the good Spirit of God, my roots are deepening in the knowledge of the Jerusalem Gospel, as taught by you in years gone by, when I was young. Yes, I cling to it, and often say of the hope of the Gospel

"Should earth's vain treasures all depart—
Of this dear gift possess'd,
I'd clasp it to my joyful heart,
And be forever blest."

So wait for me, beloved, it *will not be long now* till we shall meet again, only to renew our Spiritual lives in holy exercise never to be broken off, or in the least interrupted, and without any alloy. And great as my joy will be to meet you on the *eternal shores*, my ecstacy will be infinitely greater on looking on Him who was *pierced* with *sorrows* and *anguish*, and crowned with thorns, thus to accomplish our redemption and fit up mansions for us. Ah! who can form an adequate idea, while in this sinful mortal state, of the Infinitely Holy God, or of Christ the unspeakably loving Redeemer, or of the Holy Spirit, The Comforter? Or, as the Man of God said in ancient times, asking the

awfully sublime question, "Who by searching can find out the Almighty," or "canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure therefore is longer than the earth and broader than the sea." How wonderful, beyond the comprehension of man and Angel. O, if it be possible, my dear husband, to take thought for things pertaining to earth, might it please you to hover over those of your descendants still in the flesh, such as are not walking in conformity to the heavenly will, and influence them so to walk the residue of their earthly career, that they may enter through the pearly gates into the City of Refuge above. But again I remember the value of God's word, and if mortals will not hear it, "neither will they be persuaded, though one arose from the dead." *It is sure.*

I have already referred to Mr. Campbell's unresenting disposition, indeed his high attainments in Christian life, lifted him above anything like personal resentment, even to his most remorseless enemies; he knew the source whence such feelings originated, and rather pitied and prayed for the actors, than otherwise. He was perfectly calm and self-possessed, under all such treatment, believing the Lord would justify him and deliver him out of the hands of his enemies, remembering what was said of King David's enemies, or rather what the Bard of Israel said should befall them; as recorded in Psalm vii: 15–16. True, Mr. Campbell sought to correct falsehoods and misrepresentations in

as strong a manner as such an *unhallowed course called for*. His character and influence belonged to the master whom he served, and to the cause of the blessed Saviour which he plead, and to the whole brotherhood with which he stood connected; and, therefore, it behooved him to repel all the devices of the great adversary. Paul, himself, said, "we are not ignorant of his (satan's) devices." II. Cor. 11:11. No, no, he never triumphed over a fallen foe, and was careful not even to talk about them. But years ago it was often spoken of by Mr. Campbell's friends, how strange it was that it so happened that many striking retributions happened to bold, false accusers of his. In one instance a Mr. Greatrake, a Baptist preacher, (now nearly sixty years ago) wrote a scurrilous pamphlet, that was replied to by Bro. Walter Scott, who, it is said, raked him well for it. He lived near or above Pittsburgh, and not long after a tree fell upon the poor old man and killed him. Another instance of an opposer who published a pamphlet filled with *anything but truth*, and which was circulated with intense fervency against Mr. Campbell. It so happened that in one of the visitations of the cholera to the United States, this poor man (I do not wish to perpetuate his name) and his wife died on the same day in Cincinnati. I could increase the list of similar cases, but it is sad to think of them, and I refrain.

"Text-books" may be written, poems, letters and pulpit harangues without number against Campbellism, (as they call it) but they are *destined to fall into oblivion*.

Some twenty years ago a number of our Baptist friends were jubilant over a supposed defection that had originated among some of our brethren, and it was represented that a number of the strongest of our public men had gone over to the faith of the Baptist; and just here I pause to advert to the name Baptist. The name comes from John the Baptist, the latter his surname; he baptized and was properly John the Immerser. It is not an authorized name, but its age gives it importance; there are many among the Baptist friends who do not approve of it. It is to be deplored that party names keep professed Christians separate. It was Mr. Campbell's cherished hope and desire to unite all under Christ's banner. We cannot give up the name Christian Church. I have Baptist friends whom I esteem and love, but I never expect to become a Baptist.

But to return to Walter S. Russell's defection. He undertook to teach the immediate impact of the Spirit on the sinner's heart without the word. The Saviour said, "my words are spirit and they are life." He also taught,time and again, that miracles could be wrought. Poor man, he would have had to get the Pope to have helped him. But in the midst of his writings and stubbornness, in company with another disaffected person, while preaching in Jacksonville, Ill., (his preaching and teaching had all been confuted by able pens) he was taken sick and allowed a vacation in order to recruit his health. He went to Vicksburg and waited on the soldiers; returned home and shortly after died. If the Heathen are to be converted by the

Spirit alone, why did the self-sacrificing Judson go to heathen lands, taking the Bible and translating it into their language? It is evident there never was a Heathen converted without the Word of God being taught them.

CHAPTER XVI.

THE last, I might say, and the greatest blow attempted to be hurled at Mr. Campbell by the great Advocacy, was when in Europe, where he had gone to preach and teach the Primitive Christian Religion, as he understood it, wishing to visit again his native land and where he spent his youthful days in Ireland. But under false pretences, a professed preacher got up storms and tempests of persecution against Mr. Campbell on his visiting the City of Glasgow, Scotland. Mr. Campbell sailed from New York the 1st of May. (in a sailing vessel) 1847; he arrived at Liverpool on the 29th of May with Bro. James Henshall. Our good Bro. G. Y. Tickle, still living at this date and in the active service of the Lord was the first to meet him. From a card of Mr. Campbell's tour, published at the time, I pen the annexed places of his ministerial labors. After delivering eight lectures in the City of Chester, he proceeded to fill the following appointments:

"Wrexham, June 6th.

Liverpool, June 7th and 8th.

Shamsburg, June 9th, 10th and 11th.

Nottingham, Duley, Newark, etc., June 12th to 20th inclusive.

Leicester, June 21st and 22d.

Northampton, June 23rd and 24th.

London, Cambridge, Maidstone, etc., June 25th to July 11th, inclusive.

Oxford and Banbary, July 12th and 13th.

Bristol, Bath, etc., July 14th, 15th and 16th.

Birmingham, July 17th,18th and 19th.

Hull, July 27th, 28th and 29th.

New Castle and Sunderland, July 30th and 31st, and August 1st and 2nd.

Bewick, August 3rd.

Edinburgh, August 4th, where the arrangements for Scotland will be made on his arrival."

Up to this time it will be seen that Mr. Campbell's labors were incessant. But the storm was gathering against him, for the rest of the journey. After having enjoyed visits to the grand churches and palaces, it appears as if it were necessary that his faith should be put to the test, like some of the Saints of old, by being made acquainted with *prison walls*— which, by the grace and Spirit of God, he bore with patience and calmness of soul!

But I shall linger here for a little while, with the brethren in England, where he enjoyed himself so much; having spent some time in Chester preaching. He became well acquainted at Mollington with brother John Davies and his brother Samuel, and sister

Sarah Whally, a devoted disciple, and she being in a high position, procured for Mr. Campbell (and brother Henshall, his companion in travel,) an opportunity of seeing the palace and the throne of Queen Victoria. Sister Whally had been secretary to Lady Clenrikard, and had accompanied her and her husband to St. Petersburgh, Russia, traveling as they did, in a large English carriage. At one time, while traveling, she was reading closely the debate Mr. Campbell had with Mr. Robert Owen, on the Claims of Christianity. Lord Brougham being in company, happened to find out the work she was so earnestly perusing, and asked for the privilege of seeing it, and read much of it during the journey. Sister W. afterward came to this country, and sojourned with us for some time, in 1850, when I accompanied Mr. Campbell, taking our daughter Virginia with us, to New York, where Mr. C. was to deliver an address at the Bible Union, sister Whally accompanying us, on her return to England, from which place she embarked. She was afterward married to brother Samuel Davies; but fell asleep in Jesus, March 4th, 1877, and was buried near Chester. Brother John Davies died many years ago; his brother Samuel is a diligent worker in the Church still, employing his ample means in good and benevolent enterprises, for the furtherance of the blessed cause.

While Mr. Campbell was in London, he was the guest of our minister there, Mr. Bancroft. I remember hearing him relate a conversation that took place one evening at Mr. Bancroft's, with a Miss Murry, one of the Queen's Maids of Honor; which was rather sing-

ular. It was upon the resurrection, in regard to the 22d verse of Romans, 8th chapter; whether there would not be a resurrection of animals, birds, etc., etc.

At Liverpool he was happy in the society of many good brethren, of whom brother Tickle was one long to be remembered. At Shrewsbury he visited my grandfather's grave, George Bean, who was a zealous Baptist. At Nottingham Mr. Campbell enjoyed the company of the great worker in the Master's Vineyard, brother James Wallis. It was there he met with two of my cousins, Miss Emma Bakewell, and Henrietta, her sister; the latter my dear husband pointed out in the congregation, before receiving an introduction to her, and before coming down from the pulpit, saying, "She resembled myself so much."

As I grow old I find my interest growing for my native land, and am thankful to learn of the good seed being sown there so liberally, and trust all the brethren who have gone to labor there will keep Apostolic Gospel close before their vision, teaching without addition or subtraction. Indeed, there can be no lawful excuse for endeavoring to add to it. The unfailing resources it contains within itself, the rich treasures of wisdom and knowledge, in all the Saviour's teaching, and his inspired apostles, need no addition of man's fallible ideas; all that is wanting is to drink deeply into all of the God-sent labors of His Son, and his inspired followers, to cultivate the great harvest fields of this world, as they ought to gather souls into the heavenly garner!!

But I must not forget that I have entered upon

Scottish ground, in remembrance of dear Mr. Campbell's labors there, and which brought upon him the fiercest persecution, and all for having expressed his views of Bible slavery, not that he had preached them, nor did he intend to; his mission there was to preach and teach Primitive Christianity. Mr. Campbell had labored during the months of June and July in England, and went to Edinburgh to commence there. But I shall here quote from the *Millennial Harbinger* the statement and resolutions that were gotten up by a noble band of students in Bethany College, at that day, when they heard of the treatment and imprisonment of their President, in Glasgow, Scotland!---the unholy crusade against Mr. Campbell. They met and drew up resolutions as follows:

TO THE PUBLIC.

Proceedings of the students of Bethany College, upon announcement of the circumstances connected with the imprisonment of Alexander Campbell, in Glasgow, Scotland:

Upon the reception of the news of the imprisonment of their President, the students assembled in the College Hall; when, on motion, Mr. Spears was called to the chair. The President stated, in a brief address, that the object of the meeting was to give expression to the feelings of the students in relation to the imprisonment of President Campbell.

A motion being made that a committee be appointed, viz: Messrs. J. A. Black, C. A. Caroland, B. R. Sul-

grove and J. F. Whitelaw. The committee presented the following Report, which was adopted:

WHEREAS, We have received the following authentic intelligence of the circumstances connected with the imprisonment of A. Campbell, in the city of Glasgow, Scotland, viz: After having spent the months of June and July in England, preaching in her principal cities, not only without interruption, but with marks of public approbation, Mr. Campbell proceeded to Scotland, and, according to his previous appointments, entered upon a course of lectures in the city of Edinburgh, designed mainly to develop his views of Christian reformation, and in no way connected with the subject of slavery.

"Soon after he began his lectures in that city, and when large audiences were thronging to hear him, the "Rev." Messrs. Robertson and Kennedy, with a Mr. Hunter, called *stealthily*, not informing him that they came as a deputation from the Scotch Anti-Slavery Society, but as if in a courteous and hospitable manner; and after some desultory conversation on the subject of slavery, indirectly introduced, asked him if certain extracts which they read upon the subject, were his language. He promptly answered (not so much for the language as the sentiments) that they were; and went on in further conversation to express his regrets at the ill-advised measures pursued by the Anti-Slavery Party, both of Great Britian and America, no way calculated to promote the end to which they were professedly directed. Mr. Robertson then desired to know of Mr. Campbell whether he would lecture upon the subject in Edinburgh. He replied that the Gospel, and

Church, and not Slavery nor Abolitionism, were the objects of his mission ; and being further pressed, stated that he did not care if all Scotland knew his views, his lists of appointments, already published, filled his whole time, and did not allow him an evening. They then bid him an apparently friendly adieu. But in a few hours afterwards they issued placards, and placed them in all the prominent places in the city, and circulated them on the backs and breasts of heralds, warning the public to beware of him, as a "defender of man-stealers, and an ally of slave-tyrants." These were circulated, not only throughout Edinburgh, but in every city to which Mr. Campbell's published appointments carried him. He was then compelled to notice them, and to define his position on the question of Slavery, which he did a few evenings afterwards, before a very tumultuous meeting in the city of Edinburgh. Hisses, groans, and every kind of noisy interruptions were resorted to, to prevent his being heard ; but he was able, despite it all, to proceed for some two hours, with only feeble manifestations of approbation ; when, on leaving the room, the assembly broke up in great disorder.

In these interruptions, the "Rev." Messrs. Robertson and Kennedy were conspicuous leaders. Before this, Mr. Robertson had put forth along with his placards a challenge to Mr. Campbell for a discussion. To this Mr. C. replied in public, that it had only been given after Mr. Robertson knew that it was impracticable for Mr. C. to meet him, owing to his previous engagements and appointments, which had gone before

him, and on that account had declined it. But that he would debate the question with any man in Great Britain, whom the Anti-Slavery Society would indorse, at a time named if oral, or at any time, if written, even with Mr. Robertson himself, provided he were not a certain Mr. James Robertson, of Edinburgh, who had been excluded from the Baptist Church, for violating the fifth commandment. This he substantially said, also, in an article published a little after in the Edinburgh Journal. Not content with having thus placarded Mr. Campbell, Mr. Robertson, who was also the Secretary of the Anti-Slavery Society, followed Mr. C. around to the cities he visited, and made every effort to prevent his success in his mission, as a preacher of the gospel. But finding that his placards did more good than harm, and being himself rather unwelcomely received in some places, he resolved on another mode of attack.

At Glasgow he brought suit against Mr. Campbell for libel* laying the damages at £5.000 sterling, and got out a *fuge warrant*, to prevent him leaving Scotland. On this employed counsel, and, on *demurrer* to

*The words as found in the *Edinburgh Journal*, upon which the suit for libel was based, were as follows: "I will meet any gentleman whom they (the Anti-slavery Society) may select—even Mr. Robertson himself—provided only, that he be not the *Rev. James Robertson* who was publicly censured and excluded from the *Baptist Church* for violation of the fifth commandment, in reference to his mother, of which I heard something in Dundee."

There were three Rev. James Robertsons in Edinburgh, and Mr. Campbell did not know which of them the champion who wished to engage him might be, and, therefore, excepted only the one thus alluded to.

the warrant, succeeded before the High Sheriff of Lanark, (Mr. Allison, the Historian of Europe,) in reducing the amount of damages laid to £200; but failed in an attempt to set aside the warrant as illegal. He then appealed to the Supreme Court of Edinburgh; but ten days must intervene before a hearing could be had, and he was in the meantime compelled to go to jail, or give security for his appearance to amount of £200. Security was kindly offered him, (our good brother Timothy Coop, of Southport, who lately visited our brethren in this country, offered to go his security to the amount of a thousand pounds,) but he refused it, and the offer of Mr. Robertson's counsel, granting him leave of absence upon his promising to return, he also refused, and replied: "I believe that in all this I am persecuted for the truth's sake. I stand for the Bible doctrine, in faith, and purity, and in morality; and I have resolved to give no security. I will go to jail first." Accordingly he was sent to prison, and there remained in the uncomfortable confinement of a dark stone cell, till Lord Murray, upon hearing the case, decided that the imprisonment was ILLEGAL, and ordered his release. His health, already impaired by one hundred days' almost incessant talking, suffered much from his confinement, and he was unable to address an immense concourse assembled to hear him after his release, in one of the largest rooms in the kingdom. On being called for, however, he was compelled to show himself to the people. Therefore, it was

Resolved, That, in view of the above facts, we feel it our duty to our President, to ourselves, and to the

American people, to express our feelings freely and fully.

Resolved, That we sympathize with Mr. Campbell in his having to endure an illegal imprisonment in a distant land.

Resolved, That Mr. Campbell's conduct in refusing the proffered security for his appearance before Lord Murray, in giving himself up to the disposal of his persecutors, in deliberately entering jail, and remaining a prisoner, was truly magnanimous and worthy of himself, worthy of the cause of truth, which he was on a mission to promulgate, and worthy of that exalted position he has long occupied in the eyes of the *American people*, and that his behavior, under all the circumstances connected with his unjust imprisonment, has supplied whatever was wanting in his eventful career, to associate his name with the memory of all the good and great.

Resolved, That the illegal imprisonment of ALEXANDER CAMPBELL, an *American citizen* and a *Christian preacher*, while on a peaceful mission, was a most extraordinary event; and, on the part of his persecutors, was a violation of the rights of hospitality and the principles of religious toleration, and was in direct opposition to the philanthropic professions of the Anti-Slavery Society of Scotland.

Resolved, That our President, in his firm and unyielding course, has taught us an emphatic lesson, and set us an example which we consider worthy of our imitation; and we shall henceforward value more highly the excellency of that Christian intrepidity for which he

has been so long and so often distinguished; and which in this instance prompted him to prefer imprisonment to purchased liberty.

Resolved, That while we entertain not a feeling of resentment towards the Anti-Slavery Society of Scotland, nor their applauded Secretary and Agent, *Rev. James Robertson*, and would not characterize them by the opprobrious epithets they so liberally bestowed upon others; yet we do, in all calmness, believe that they *both* by their insidious and unjust persecution of one of the greatest and best men of the age, for mere *difference of opinion*, have deserved the contempt of all the judicious and pious of this, and of all other enlightened nations.

Resolved, That a copy of these resolutions be transmitted for publication to the editors of the *Harbinger*, *Protestant Unionist*, *Edinburgh Journal*, and the principal papers in the United States, and that a thousand copies be printed for gratuitous distribution.

NOAH SPEARS, President.

I am happy to be able to say that Bethany College has produced a goodly number of talented and godly men—men that have fulfilled Mr. Campbell's anticipations, in ably proclaiming the gospel when he would lie silent in the dust! There are many, too, occupying honorable positions in society, who are not public proclaimers. But the example and influence of one and all will continue to leaven a large mass for good, both in the New, as well as the Old world.

But to return, for a short time, to affairs in Scot-

land, during Mr. Campbell's visit and singular adventures there. Wishing to be as brief as possible, (Dr. Richardson has dilated largely upon this matter in his Memoirs) I shall only make a few quotations from the *Millennial Harbinger*, chiefly from Mr. C.'s own letters, written to his daughter at the time. In his letter XVI, after giving an account of the matter, and Mr. Allison, who was Mr. Robertson's counsellor, had given orders (which, as you will see, showed his ignorance of the law) to incarcerate Mr. C. on the false charges, Mr. C. goes on to remark in his letter to his daughter:

"Several of the brethren accompanied me; amongst whom were brethren Henshall, Paton and Stalker. I found it a cold castle; small rooms, little light, and no comforts, save a stool and a small table, with a two feet by four carpet, on a very cold stone floor. It is one of the debtor's rooms which I occupy.

I came in on Monday, and this being Saturday, I have spent almost one week in this dismal place.

I have, however, enjoyed much comfort here. I feel much more pleasure than in a palace, so far as my mind is concerned. I have, however, despite all of my prudence and care, found a cold accumulating in my person. Still I am cheerful, and read and write a good deal every day. It has already spread over the kingdom. I receive much sympathy. I have received letters of the kindest affection from Mollington, Nottingham, Huddersfield, Dundee, Auchermuchty, Edinburgh, Paisley and Liverpool—in short, from all the churches and brethren that have heard of it. In the city I find all that the kindliest relations could do for

me. The sister Paton, from whose residence I was removed to prison, one of whom, with a cousin Gilmore, from Ireland, were baptized since I came here, together with young sister Dron, from Auchermuchty, a niece of the brother John Dron, whom you will remember, minister to my wants every day. Sisters Paton and sister Dron have waited on me with all the comforts that they could bestow, and more than I need. I was saying to them the other day that I was better off than Elijah—the ravens fed him, but the doves feed me. The jailor showed me unusual favor. The law, in general, allows but two persons at once to visit a prisoner, and only two hours during the day. But I have had *eleven* in my cell at one time, and they are coming and going from 9 in the morning to 9 at night. My only mental pain is, that I have caused much pain and many tears to many brethren and sisters.

But I have gained some invaluable experience here, and a point is already secured, of much value, to this generation.

They thought that one could not be persecuted for the truth's sake to bonds and imprisonment; but that point is now fully decided, and that, too, by a religious priesthood, superlatively philanthropic, and exquisitely sympathetic, even unto Africa and America—this, too, in Scotland, a land that boasts that not one Papist was killed during her revolution and transition from Popery to Protestantism!

But I must hasten to a close. I intend to demonstrate in my next letter that this is a case of imprisonment or persecution, neither for word nor deed im-

moral, but for pure difference of opinion on points of Christian doctrine.

But here I must again say farewell.

Your affectionate father,

A. CAMPBELL.

On the 13th of September, 1847, it appears to the Lord Ordinary that there is no such specification of debt as entitled a party to obtain a *mediatione fugæ* warrant. The oath says that Mr. Campbell, the person complained upon, is indebted to the deponent in a sum of £5,000 of damages, for injury sustained by the published letter referred to, and by statements made in lectures in Scotland, etc., etc. Lord Murray, after hearing the case, ordered an immediate release of Mr. Campbell from prison, and showed it was an illegal one; he also clearly showed afterwards, that if Mr. Robertson was slandered that he did it himself, by taking up what Mr. Campbell had said when he accepted Mr. R.'s challenge to debate on the slavery question. There were three reverend gentlemen in the city of Glasgow of the name James Robertson. Mr. Campbell, in answer to his challenge, wrote in his reply that he would accept of the challenge, provided it was not the Rev. James Robertson who had been censured and cut off from the church at Dundee, for breaking the fifth commandment, in regard to his treatment of his mother. And for this Mr. R. entered suit against Mr. C. After it was decided altogether an illegal affair, the brethren advised Mr. Campbell to enter suit against Mr. R., for his persecution and illegally imprisoning him. Mr.

Campbell felt he had no resentment in regard to the matter, nor did he attribute the evil treatment as sanctioned by the good and honorable men of Scotland, but that it might be rightly understood by the world, he assented to the suit being entered—the damages awarded to Mr. C. were £2,000 sterling. To avoid paying, Mr. Robertson took actual flight from the kingdom in disgrace. Thus, how similar to Haman and Mordecai. Job, also, in showing how the Lord can bring to naught the plots of the wicked. "He oft hath caught the wily in the wiles themselves have wrought." Scott's versification; Job 5th chap. 13th v.

But it was wonderful to think how Mr. Campbell was enabled to write, travel and preach after all this harsh treatment and excitement. He kept up his regular correspondence with his daughter, and visited Wales, where he was greatly refreshed amongst the Welsh brethren. I heard him relate an incident that occurred upon leaving them. The church members formed a long row, when each one shook hands with Mr. Campbell. He remarked that when they got through, his hand and arm ached. I could wish to give extracts of some of the letters written at that time, they are so interesting and descriptive and will never grow old. I will make an extract from one, showing his disapproval of Christians in high places, going to the theatre, etc., etc. Alas! alas! it is even getting worse amongst us, as professors who claim to take Jesus for our guide and pattern, when the young of the church, and ministers' daughters at that, patronize balls, play cards and attend theatres,

etc., etc. What is the difference, I would ask, between the church and the world? Had they not better stay in the world, and not deceive themselves, and not set such an ungodly example? Do they expect to convert and save sinners in that way? O, let them read their Bibles and fall prostrate with shame and confusion before Jehovah, and by repentance and reformation save themselves from irremediable ruin! I am aware that some of the various denominations have succumbed to the young in permitting them to engage in these sinful amusements, but they will find they have no authority for such things in God's Word. But to the promised extract:

In one of his letters to Clarinda, written from Glasgow, Scotland, he says: "No Queen of England was ever more universally popular than Victoria. She is now, and has been, during my tour through Scotland, traveling for pleasure, with her royal consort and their children, through the Highlands. The enthusiasm of the Scotch is everywhere expressed in every form which can prove that it comes from the heart; indeed, the Queen herself seems to court and cultivate it by every means in her power. I was amused the other day in glancing at some notes of her tour through the Highlands, to see how the woman and the mother triumphed over the queen in her complaisance to some Highland women, who, crowding upon the boat as she was leaving, demanded "that she would show them the dear little bairns." The Queen, in great good humor, first seized one of the little Dutchmen, then another, holding them up in her arms,

showed them off in fine style, to the ecstatic admiration and cheers of the enraptured and grateful mothers and daughters of the hills and glens of the Western Isles.
* * * *

Mr. Campbell also spoke highly of Prince Albert, but objected to him on some accounts. He was a good sportsman and marksman among the grouse and the deer, though Lord Chancellor of Cambridge, but he thought literature and the serious matters of State ought to have taken up more of his time, etc., etc. He adds, "and while remonstrating against the Prince Regent, that I may not appear blind to the imperfections of the Queen of England, I must say, that in my humble opinion, she visits the theatre too often, and especially on Saturday evenings, than is either prudent or comely for the HEAD OF THE CHURCH OF ENGLAND." I have heard, and hope it is true, that at this time she does not frequent theaters, and that her example, in this particular, is detrimental to some of their graces, the Prelates or Lord Bishops I must infer, more especially, since I see it noted in some of the English prints that the celebrated Jenny Lind has been engaged to attend at a ball in the Bishop of London's palace, to be given on some grand occasion.

The Queen in this case cannot admonish the Bishop; and I do not see how the Bishop can admonish the Queen, unless they should both confess to the Archbishop of York; and even then, for "the Head of the Church of England" to appear in any theatre called "the ROYAL THEATRE OF LONDON," is, in my

opinion, giving to the old-fashioned Puritans or their sons (but I believe they are all dead in England) a new argument to prove that the church of England cannot be the Church of Christ, inasmuch as THE HEAD of Christ's Church never was seen in any theater on earth, much less in that of Covent Garden, or in that of Drury Lane. I would, therefore, were I Privy Counsellor to Her Majesty, suggest to her the incongruity of such regular visits to these centres of the pride and vanity and folly of this world, with her other virtues, and more especially with her high and holy station as HEAD of the CHURCH of ENGLAND." With me, according to what I have received from the divine Book, there can be no excuse for persons in high stations giving their influence and approval of the fashions and follies of this world. Indeed, they should be the more desirous to let their light shine to the fullest extent of their power. The conversion of sinners ought so to impress their hearts that it would lead them to perform every good word and work, and by taking up their cross daily, by denying ungodliness and worldly lusts, and by living soberly and righteously that they may thus demonstrate to the sinful world that they are indeed the followers of the Good One who came from the courts of glory, took upon Him our nature into personal union with His own, that in all things he might sympathize with us in our frailties and temptations.

The letters I have referred to, and from which I have quoted, were written during Mr. Campbell's visit to Europe. They are beautifully written and highly instructive, indeed so highly appreciated at the time that

after Mr. C. returned he was solicited to reprint them in a volume, but such were his labors, and his time was so occupied, that he could not revise them and present them in that form. I greatly desired, and intended after his death, to have had them put into a volume, but many things pressing upon me at that time the work was procrastinated, though I am still of the opinion the thirty letters would make a neat volume, and would be read with great interest.

After quoting a letter written at the time he was quite aged, and not long before his death, I shall give a memento from Scotland. It was written in January, 1865, (and he died March, 1866,) to Bro. Dr. J. T. Barclay, who was then residing with his son at Cyprus. It reads as follows:

ELDER J. T. BARCLAY:

Dear Brother:—It affords me pleasure to learn that you and Sister Barclay are spending the winter with your son and my daughter, on the Island of Cyprus. It would afford me the most exquisite pleasure to spend a winter with you all in that celebrated isle of the ocean. But the Lord has otherwise ordained, and we must cheerfully acquiesce in all the openings of his Providence as far as we can understand them. The harvest is great and rich, and the laborers are yet few. We should therefore pray to the Lord of the harvest to send out reapers to gather it.

We are, in our college, annually sending out a few, and they are doing good service in many places. But the demand cannot be supplied. We are, however, annually increasing in our supply, but the demand is

also increasing in greater ratio. We must therefore abound in our zeal and increase in our efforts. It is a glorious cause, indeed, the most glorious cause in this world, and the most worthy of our most concentrated efforts and contributions. It is a true oracle, "*He who* winneth *souls is wise*." And "he that turneth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

Ought we not, therefore, to "be instant in season and out of season" in our efforts to turn sinners from the errors of their way and to allure them from the fascinations of a deceived and deceiving world, dead in trespasses and sin."

We have for years past been sending out a number of young men, gratuitously educated in Bethany College, who are doing good service in the missionary field, and would be pleased to send out many more, would our brethren only send them to us. There is an unhappy apathy or indifference in the majority of our brotherhood, and indeed, in every professing Christian community, in giving to the Lord. And yet we must acknowledge, when we think of the past, the present and the future, in the light of the gospel, all that we save of all our earnings is what we give to the Lord, His cause and people.

The Lord of the Universe made himself so poor to enrich us that he could say in all truth, "The foxes have their home, and the birds of the air their places of shelter; but the son of man has not where on earth to lay his weary head."

My wife, as well as myself, desire to know what you

think of *I. C. Waller's Second Coming of Christ and the Restitution of all things with his Glorified Saints in his Millennial Kingdom on the Earth.*

She has read it with great interest and desires to know your conclusions on the whole premises. For my own part, I hasten leisurely in coming to a full conclusion on a theme so transcendently grand and glorious. The redemption of man is a culmination of wisdom, power and goodness; of justice, truth and holiness; of mercy, condescension and love; and each and every one of these is infinite and eternal. But I am launching out into themes, the Alpha and Omega of which is beyond the comprehension of man or angel. I shall leave them for the present, hoping to have a personal conversation, face to face with you on them ere many moons wax and wane.

We shall expect you with Sister Barclay, to accompany dear Judson and Decima, with their beloved little offspring, to this country in the spring, and trust you will be with us in the beginning of the summer, at the latest. I long to see my lovely little grand-daughter, Virgie, and embrace her in my arms and bless her. With most affectionate regards to Sister B., to son Judson and daughter Decima, I remain your dear brother. Yours in the Lord,

A. CAMPBELL.

Father Barclay and wife, with daughter Decima and her husband, and their little infant daughter, arrived safely in America in the month of September, 1865. They expected to have visited Alexandria as they came, but the cholera was prevailing, and they could only get

a view of the ancient city as the ship dropped anchor at some distance.

They were greatly favored, however, in not having any cholera on board the vessel they sailed on to Marseilles. The same vessel, the next trip, on coming to France, brought cholera, and many died on board; so that a kind and gracious Providence presided over them in bringing them in safety to their desired haven. Dear Mr. Campbell enjoyed greatly their society and intercommunication. But the following spring brought his eventful life to a close. It was a blessing to have his children and many of his grand-children present during his short illness, for he was only confined to his bed for one week. I might here pen a singular event or events that happened during that week. It may have the appearance of superstition, but, be that as it may, what I here relate took place. I have rather hesitated to record it, but not long since I happened to read in some reliable paper of a similar event to that which happened, relating to the large pictures of two distinguished men. It was said their pictures fell from where they were hanging the night previous to their death. Two of Mr. Campbell's fell a night or two before his death. There was a watcher beside his bed at midnight, when suddenly a large photograph, containing the likeness of Bro. T. M. Allen and Mr. Campbell, fell from the corner of the mantle, (no one being near) and broke to pieces. The same night, in another room, a large oil painting of Mr. Campbell fell to the floor.

But I have wandered beyond what I intended to say in closing up the history of what happened to Mr.

Camppell in good auld Scotland. It appears, notwithstanding his trouble in Glasgow, that afterward he traveled and labored in those parts, preaching and teaching the Primitive Gospel, or the Christianity of the New Testament, also visiting Ireland, his native land, and did not reach America until the month of October. He enjoyed the society of his Scotch brethren, and sowed the good seed of the Kingdom among them, and as a testimonial of their appreciation of his labor and firm devotion to the Truth, and an expression of their gratitude, they presented him with a magnificent large Bible bound in Russia leather, and on its pages were eight different languages, as follows: Hebrew, Greek, Latin, English, French, German, Italian and Spanish. Mr. Campbell valued it very highly, both on account of the donors and the circumstances of its presentation. A short time before his death, he wrote on a blank page as follows:

"*To John Judson Barclay and Decima Campbell Barclay, his wife, with the most affectionate regards of their Father, is this most precious Holy Bible presented.*

A. CAMPBELL, Nov., 9th A. D., 1863.

BETHANY MANSION, BROOKE COUNTY, VIRGINIA.

On the next page will be found, copied exactly, the Presentation page.

PRESENTED

TO

ALEXANDER CAMPBELL,

President of Bethany College, Virginia, United States of America,

AS A MEMENTO OF

HIS TOUR THROUGH SCOTLAND,

During the Months of August and September, 1847;

AND AS A

Token of the Gratitude of His Brethren

FOR

The Services He Has Rendered Them;

FOR

HIS EXEMPLARY AND FIRM DEVOTION TO THE CAUSE

OF

PRIMITIVE CHRISTIANITY

AND

Of Their Sincere Desire That He May Increase in Knowledge

OF

GOD'S HOLY BOOK,

AND

Continue to Make Advances in The

DIVINE LIFE.

October, 1847.

CHAPTER XVII.

BELIEVING it will be acceptable to our readers to be made acquainted with the happy correspondence dear Mr. Campbell engaged in with his children the last two or three years of his life, I here subjoin a letter of interest, connected with the City of Jerusalem, that was written by his youngest daughter while on a visit to that city shortly after her marriage. She also wrote one to her father after she addressed the following one to her sister Virginia. Her husband, Judson Barclay, wrote quite a history of the Island of Cyprus in which he was greatly interested.

JERUSALEM, July 4th, 1863.

My Darling Sister:

It is just half-past nine o'clock here, which makes it half-past two at home, for there is a difference of seven hours between here and America. This is the "Fourth." I have been thinking of you all at home the whole day, and I fancy I know just what is going on now; you are all in the College Hall, and father is about delivering his baccalaureate. Dear, darling old father, what would I not give to hear you! I know you will think of me to-day, and wonder what I am doing, and although I am tired and sleepy to-night, I am going to devote a short time to you, my own precious, and only sister. You remember a year

ago this evening, how Dr. Turner, Mr. Gault, Mollie Bishop and all of us sat in the Library at home and sang "Stormy Winds" and many old songs; and now how changed; I am seven thousand miles distant from that dear spot—an old married woman! and stranger still, I am in the last place on earth I would then have imagined. Yes, here we are in Jerusalem, "The City of the Great King!" When I wrote to Emma, in Mr. Barclay's letter to you a few days ago, I mentioned that we expected to go to Damascus in a day or two, but as father was obliged to go to Jaffa on some business, he persuaded us to accompany him that far and make our visit to Jerusalem now, instead of to Damascus. We reached here this morning just at sunrise, after riding all night over the "plain of Sharon" and through the "mountains of Judea" from Jaffa to Jerusalem; the night was exquisitely beautiful, a full-moon made the road as bright as day and the ride was delightful; the days are so hot here that persons mostly travel at night. I will not attempt to tell you my emotion on beholding the City of our Lord, however, I did not fall down and kiss the ground as did Warburton, for even had I been so disposed, I was *too stiff* in the *joints* after a ride of thirty-three miles over some of the worst roads the moon ever shone on. The writer of "Jordan am a Hard Road to Travel" must certainly have visited Palestine, and every one in order to appreciate the real truth and beauty of the song, would need to visit it too. Another thing, and a most striking coincidence, it is, you will say, I came up on an "old grey horse" which certainly ought to be put in the

"museum" though I did not test its "kicking" propensities, but this is a most nonsensical strain I am indulging in, so after telling you how I have spent the day, I will say good night.

Well! as I before remarked, we arrived just at sunrise. The gates of the city were just opened, and we rode straight to the hotel, took rooms, and I retired *immediately* and slept until 11 o'clock, then breakfasted and Mr. Barclay went around to call on the English Consul, an intimate friend of his. By the way, we had the pleasure of meeting here our friend Judge Hornsby, whom I mentioned in a former letter, having traveled from Smyrna to Beirut with him. He is the most pleasant Englishman I ever knew, and I was delighted to meet with him again. At 4 o'clock we dined and then Mr. Barclay and I walked around to the "Church of the Holy Sepulchre" of which I shall not say anything at present. We have spent the evening conversing with the Judge, and have just come up to our room feeling a little weary. Mr. B. has retired and I must too, so, good night, darling. This is a brief sketch of my first day in Jerusalem.

Again:

SUNDAY NIGHT, 5th.

My dear Sister:

Before retiring I take my pen to write a long letter to you. Of necessity it will be hurried and disconnected, but I feel assured, nevertheless, interesting to your dear self on that account. I intend to write a long letter to dear father before leaving Jerusalem, summing up all the places of interest I shall visit; so to you I

will write a diminutive journal, or rather a few notes every evening, on the incidents of the day. Well, this morning, after breakfast, we walked through a good portion of the city: out to St. Stephen's gate, down the declivity of Mount Moriah to the Valley of the Kedron, across which at the foot of Olivet is the Garden of Gethsemane; here we intended to spend the morning, under the shade of those ancient olives, but, most unfortunately, we found the gate closed and would not be opened until late in the afternoon. We rested for an hour or two under a wide spreading beech tree, and then returned to the city, as the *muzzins* from their lofty minarets were crying the hour of prayer, 12 o'clock. On reaching the hotel, feeling quite fatigued, we took a nap until dinner, at 4 o'clock, after which we went again to the Church of the Holy Sepulchre. But I forgot to mention that this morning in going to Gethsemane, we visited the Church of Flagellation, where the precise spot is shown where our Lord was tied to the pillow and scourged; a part of the pillow is still there, and another part in the Church of the Sepulchre. And this church so dark, sad and impressive, so grand, lofty and magnificent, so vast, spacious and immense I could never attempt to describe; I had rather visit it a thousand times than St. Peter's, even though I cannot believe the traditions and superstitions it is intended to perpetuate.

At the door where you enter, right in front of it, is a slab upon which they say our Lord was annointed; all the Catholics and Greeks, and, indeed, all the Christian sects, kneel and kiss it as they pass in and out.

Over this slab hang eight immense alabaster lamps, the chains by which they are suspended are of solid gold, and all the gilding about the lamps is purest gold, beautiful rubies set in the form of a cross, are inlaid in the pure alabaster, and such gorgeous, exquisite lamps you never beheld!

Next you enter a small chapel richly decorated, in which is the Holy Sepulchre, the veritable tomb our Lord is said to have lain. The poor pilgrims come and kiss this over and over again. The altar immediately over the tomb is covered with flowers, one of which I send you—Mr. Barclay asked a priest for it. In this tiny little chapel (just large enough for one to turn around in) hang 44 lamps of pure gold, and 24 immense golden candlesticks; the lights here are never extinguished. There are splendid chapels, in the building for the Greeks, Catholics, Armenians, Copts, and I don't know how many sects; but such gorgeous magnificence you can scarcely conceive! The wealth of Spain, France, Italy and Russia is lavished upon this church, and thousands of pilgrims come annually from all parts of the world to visit its shrine. As you walk through its dimly lighted halls, and think of the billions of people who have walked there in the last fifteen centuries, you feel like a mere speck of creation whom nobody noticed or cared anything about. Millions of people believe this church to be built on Mount Calvary, on the identical spot where our Lord was crucified, but many writers who have thoroughly studied Jerusalem say that Mount Calvary lies without the present wall, and so the point is eternally disputed.

Here all the Crusaders came and worshiped; and Godfrey of Boullion, and one or two others are buried here. So that one feels very solemn and impressed, even though they cannot have full belief in everything they see. I would give anything on earth if you were here with me. Mr. Barclay knows every foot of Jerusalem, and speaks Arabic as well as a native, so that I have the best facilities in the world for seeing everything. Besides the American Vice Consul here is a native of Jerusalem, though he speaks English perfectly, and has known and loved Mr. Barclay ever since he came first a little boy to the East. Mr. Murad (that is his name) generally goes with us when we walk out, and as he is an Armenian, and believes firmly in the Holy Sepulchre and everything connected with it, he can tell us all the traditions which we could not otherwise know. After we left the church we walked down to the wall of the old temple built by Solomon. It is three thousand years old, and not a great deal of it standing, this is now called the "Jews' wailing place." Here they come and weep over the loss of Jerusalem, beat their breasts and dash their heads against the temple wall. When we were there it was rather late, and there were only a few old women reading the Talmud in most mournful tones and swaying to and fro. After staying there a short time we came home, and have been sipping our tea and talking about Bethany until I made Mr. B. cease while I scribbled awhile to you, but now, dear sister, good night and pleasant dreams.

MONDAY, July 6, 1863.

At 4 o'clock this morning we were up and off on our horses to Bethlehem, a distance of six good miles from Jerusalem. The ride was delightful; saw the sun rise over Mt. Olivet, and met all the peasants coming into market with their fruits and vegetables. On arriving at Bethlehem, we went right to the "Church of the Nativity," which is built right over the manger where Jesus was born. We went down into it, and right over the spot where Mary rested when he was born, there is an immense silver star, and over it an altar; the place is richly decorated and gold and silver lamps kept burning constantly; the Armenians were holding mass, as it was just six o'clock when we were there, and a little girl was among the choristers, who was the express image of little Mary; Mr. Barclay and I both were struck by the resemblance.

This place seems to be the most natural and most supposable of any of the holy spots that have been designated in and about Jerusalem; it is like some of the mangers of the present day, a kind of a small room cut in solid rock. We went into a cave where they say Herod had all the children decapitated, and went into another room where St. Jerome translated the Scriptures. After riding through the streets of Bethlehem, among the miserable, dirty population, we returned to Jerusalem to breakfast; after that we took a walk through the city, saw the houses of "Dives" of Pilate, Annas, and Caiaphas and to the Judgment Hall, where Jesus was condemned; walked through the Jewish quarters of the city, and of all the dirt and filth

you ever imagined or could conceive of, you will find it there; it made me deathly sick to walk through the streets; we went also to the leper quarters, and I had almost rather lose my sight than see them again, men, women and children covered with running sores, some with their hands eaten off and noses and eyes in a cancerous condition, and every shape and form of horrible revolting disfiguration; we got away as soon as possible, but they ran after us begging. Indeed, every where you put your foot there are beggars, and as you ride through the streets they follow you and little boys catch my riding-skirt and kiss it and cry bucksheesh signora! bucksheesh signora! We were glad to leave the motley crowd, and passing through the Zion Gate to find ourselves strolling along Mt. Zion, "the joy of the whole earth." David's tomb is here, but no Christian was ever allowed to enter it; Sister Sarah (now Mrs. Augustus Johnson of N. Y.) is the only Christian in the world who was ever permitted to visit it, and she was taken into the tabooed spot in disguise by some Turkish woman who loved her very much. The English and American burying-grounds are here, but were closed so we did not enter. After we came inside the wall we went to the church of St. James with its dome of inlaid pearl, the most beautiful you ever beheld. On our return to the hotel, we found the English Consul-General and his wife awaiting us; exceedingly elegant and pleasant people, Mr. and Mrs. Noel Moore; he was Vice-Consul in Beirut, with a salary of $1,750, and when the Prince of Wales came to the East last year, Mr. Moore became his

dragoman and went all through the country with him; the Prince took such a fancy to him, that he made him Consul-General here with a salary of $4,000. So much for good luck, we say. Mrs. Moore invited us to tea to-morrow evening, and after a conversation of half an hour or so, wished us good evening. After dinner, Mr. B. and I took our evening stroll to the "Holy Sepulchre" and then retired to our room to read, write and talk, and such sweet happy talks as we do have about you all at home, and of our future. Good-bye for the present, darling sister.

I feel assured that it will not be trespassing upon our readers, nor the friends of dear Mr. Campbell, by adding another letter from the pen of his youngest daughter, especially as she has expressed her intention of writing one to her father, in the letter to her sister, all of which were read with interest by him. The following letter was given in the *Millennial Harbinger* of September, 1863, by brother W. K. Pendleton, and was read with much pleasure then, and I hope will still be entertaining to our readers:

JERUSALEM, July 8th, 1863.

My Dearly Beloved Father:

Hitherto my letters have been written to you and dear mother jointly, and this, my first letter to you alone, I will write from the "Holy City," from which place, I know you will be surprised to hear from us at this time, as we had not intended coming up here until next spring or the ensuing fall, when last I wrote home. However, as father Barclay was compelled to go to

Jaffa on business, we proposed accompanying him that far, and to make "a pilgrimage to Jerusalem" before settling down in our home at Cyprus. Accordingly, we left Beirut in the steamer, on Thursday morning, cruised along the coast, passing by Tyre, Sidon, and Mount Carmel, and landed at Jaffa the following morning, early. Here we remained several hours before taking horses for Jerusalem, which is *called* a distance of thirty-three miles, but I am quite sure they would make forty or fifty of our American miles!

Jaffa is situated on a bluff overlooking the sea, and is a most miserable, gloomy-looking place, but celebrated for the beautiful groves of figs, pomegranates, lemons and oranges in its environs. The tomb of your excellent friend, the self-appointed missionary—Miss Williams, is here, but the cemetery being some distance from the town, I was unable to visit it. At 12 o'clock we were off for Ramleh (the Arimathea of the Scriptures). The road across the plain of Sharon was smooth and delightful. To the left is visible the village of Lydda (where Peter restored Eneas); and after a ride of two or three hours, we see looming up before us the great old tower of Ramleh, built by the Crusaders. Here we entered the Latin convent, and were hospitably received by the old *padre*. There being no hotels in this part of the world, except in large towns, these convents are open night and day to travelers. With a view of riding all night, to avoid the heat of the sun, we concluded to rest here awhile and take some sleep, which we did, awaking after a nap of some three or four hours, refreshed and strengthened for the journey; and partak-

ing of a hearty dinner, we were in our saddles a little before nine, and off over Sharon, just as a glorious full moon rose majestically over the "mountains of Judea," directly in front of us. I shall never forget the beauty of the scene; the "wide, extended plain," bathed in the soft, sweet light of a summer moon—beautiful in itself and its associations, but made *more* beautiful by this heavenly effulgence.

I could scarcely realize that I was indeed in Palestine, the Holy Land, where our Saviour was born and walked while on earth; and then my heart and mind, forgetting and leaving all surrounding scenes and circumstances, would travel back across seas and lands, mountains and rivers, to my own loved home among the hills of Bethany, and cling to its dear hearth-stone, and the thousands of cherished, never-to-be-forgotten memories that cluster round it now, and ever will while life shall last. Oh! my father, in this far-off land, these heart-communings with the dear ones at home are a source of sweetest pleasure. But from my musings I was awakened to the consciousness—that we were passing "Emmaus," and recalled to mind the saying of His disciples, "Did not our heart burn within us while He talked with us by the way?" A little further on is the village of Latroon, or the two thieves, and a short time after leaving that, we found ourselves in a deep ravine between the mountains, beginning to make their rocky ascent; and now, for more than five long hours we plodded along at a snail-pace, over such frightfully narrow, rough, rocky roads, that actually one would be afraid to walk over them in broad day-light. How-

ever, our horses being very sure-footed, we got along without any accident. I got so very sleepy towards morning, that I came near nodding off my horse several times! At a very narrow pass we met long trains of loaded camels, led by noisy, chattering, quarrelsome Arabs. Our muleteers were inclined to dispute the right of way, whereupon a quarrel ensued, in which they knocked one another down and gave such desperate blows, that I expected some of them would be killed; but we passed on in a few minutes as though nothing had happened.

At last morning dawned! the morning of the Fourth of July! We gained the summit of the mountains, and simultaneous with my first view of the walls of Jerusalem, just beyond, directly over the Mount of Olives, the gorgeous sun uprose in dazzling magnificence and splendor. The walls of Jerusalem! could you imagine how you would feel on beholding them? I could not define my emotions. The thought that the view on which I was gazing had been connected for so many centuries with such countless thousands of sacred scenes and associations, struck me with awe and bewilderment. We entered the city by the Jaffa gate, rode through its streets to our hotel, and in an incredibly short space of time *went to sleep in Jerusalem*. So much for our journey hither; and here we have been now for five days, every moment of the time occupied in sight-seeing, Mr. Barclay making a most delightful, agreeable and well-informed *cicerone*. Together we have visited many of the sacred localities in and around Jerusalem.

One of the most imposing and interesting places to see is the church of the "Holy Sepulchre." A deep feeling of solemnity, awe-inspiring sensation thrilled me as I stood beside the tomb in which millions believe Jesus to have lain.

It is a small, richly decorated chapel, hung with lamps of gold and silver. You ascend Mount Calvary by a flight of stairs, and see there three holes, in which they say the crosses stood; but this is a hard matter to believe, as there are so many conflicting opinions in regard to the location of Calvary. We have visited all the principal churches in the city; also the "Church of the Nativity," at Bethlehem; explored the miserable huts of oriental Bethany, and beheld the veritable tomb from which Lazarus came forth at the bidding of Christ; walked along the "Via Dolorosa" to the Judgment Hall, where He was condemned, and to the houses of Pilate, Annas and Caiaphas.

There is this difference between the interest one who has been instructed in the Scriptures as we have been, feels in viewing the ruins of Jerusalem, from those of Rome or Pompeii,—which are nearly as old as many here, and on a much more magnificent scale—that from our infancy we have been familiar with the scenes here visible. Mount Calvary, the scene of His sufferings and death; the Mount of Olives, where he was wont to retire for prayer; the Garden of Gethsemane, in which He agonized; and "the sweet gliding Kedron, by whose silver stream Our Saviour would linger in moonlight's pale beam"; all these, and the thousand and one sacred scenes and memories that cluster around the

"City of our Lord," have been household words from our youth up; whereas the knowledge of profane history has been acquired with the study of later years. You, my dear father, of all the people in the world, should have visited the Holy Land. The entire country, and every incident connected with the life of our Saviour, would have been more familiar to you, than to any other living man.

We have ridden over Mount Olivet, and from its summit, from the top of a lofty minaret viewed the Jordan and Dead Sea; and at its base wandered through the garden of Gethsemane, amid its ancient olives and sweet-perfumed flowers. The "towers, bulwarks and palaces" of Mount Zion have long since crumbled into dust; but here is David's tomb from which, however, Christians are excluded. From the pool of Siloam I filled, with my own hand for you, a small tin can of water, which I have had hermetically sealed, and hope to place in your hands not twenty-four months from this time.

This morning, by special permission from the Governor, we entered the "Mosque of Omar." Mr. B. having taken a severe cold was too ill to accompany me. So I went in, accompanied by Sir Edmond Hornsby, of Constantinople, our former traveling companion, whom we were so fortunate as to meet again here. He is most excellent and agreeable company, and goes with us to Jaffa and Beirut when we leave. We were delighted beyond all description with the interior as well as the exterior of the Mosque. It is of octagonal shape, an immense dome in the center under which,

covered by a gorgeous canopy of richest crimson silk, is the immense rock about which so much has been written. The old Sheikh who was our guide, told us it was here Abraham was about to offer up Isaac. This also is the reputed site of the Holy of Holies of the Temple. Around the enclosure of the rock is a broad aisle, with lofty Corinthian pillows standing like giant sentinels all around the building. A rich, soft, mellow light is reflected through exquisite windows whose glass is stained with richest hues. They tell you that when Mohammed took his flight to heaven, he ascended from this very rock, and as a proof, show you the impress of his foot and of the angel Gabriel's finger, who withheld the rock from following him. So much for Mohammedan superstition.

Under a portion of the rock is a small room which they designate as the spot where David, Solomon and other holy men retired for prayer. But I couldn't tell you half, or give you even an idea, of the grandeur and magnificence of this building, which has stood for more than twelve hundred years.

It was just three months yesterday since we were married—three months of pure unclouded happiness; and through what a variety of scenes and changes we have passed since then, and how mercifully preserved and blest through all!

We have traveled through England, France, Italy, Syria and Palestine, across the Atlantic and Mediterranean without the slightest accident, and enjoyed the most perfect health the whole time. My heart has often and often dwelt upon the beautiful Psalm, the last I

heard you read on the morning of my departure from home. I love to repeat it to myself and feel its blessed assurances: "Behold he that keepeth Israel shall neither slumber nor sleep." "The Lord shall preserve thy going out and thy coming in from this time forth and evermore." I feel that I am in a distant land far removed from the home of my childhood, from my beloved parents, brothers and dearest, only sister; and yet I have the utmost confidence that I shall see you again—that the Lord will bless us and preserve us, and bring us all together once more. My dear relatives here are as kind, devoted and affectionate as such noble hearts and characters can be; and I found myself transplanted from the heart of one family circle right into the heart of another.

Few daughters have been blessed as I am with such fathers and mothers, such rare and endearing family ties. I have *everything* to make me happy and *nothing* to make me sad, except the separation from you all at home. If the Atlantic cable were only laid, I could telegraph to you over a distance of nearly eight thousand miles in two days. Only think of that! We have news in Beirut from London and Paris in a day and a half, so that even in this distant land we are thoroughly civilized.

But, my dear father, I have taxed you quite enough with this lengthy, hurriedly written letter, but I feel assured you will read it with patience and interest, coming from your daughter, unworthy though it be. And oh! how anxiously I shall await and joyfully receive a reply from your dear hand. * * * *

I will say good bye! good bye, my precious father. Remember us always in your prayers, as we do you, and know that in heart and thought I am ever present with you.

Your own devoted, affectionate daughter,

DECIMA CAMPBELL BARCLAY.

CHAPTER XVIII.

DEAR Mr. Campbell greatly enjoyed the society of his children and friends in his declining days and retirement from his public duties. But even after he had given up his attendance on college duties his heart was still there, and it was indeed a struggle for him to give up altogether what had so long interested his heart's warmest feelings. His prayers were for the prosperity of Christ's kingdom, its increase and enlargement, and for greater conformity of life to the holy teachings of the Saviour and His inspired Apostles. It *was far from his teaching* and example to make a profession of faith before the witnessing world and angels, and afterwards to neglect to walk in the commandments and ordinances of the Lord. His was a living, actual faith, working by the inspiration of love. And therefore, to love God supremely and our neighbor as ourself was his grand abiding motto, and to this aim

and end tended all his labors in the church and in the college. He desired to see the rising generation educated and trained in the best possible manner, that multitudes of strong minds and pure hearts might be raised up to proclaim the riches of Christ, and to be able to proclaim the blessed Gospel all over this land and other lands. His was not a sectional, sectarian denominational love, but broad and philanthropic, like his Divine Master.

Mr. Campbell was devoted to the missionary cause, and was President of the missionary society for many years. He did not approve of sending out to the Heathen Sectarians teaching different dogmas, but sending loving hearts under the inspiration of our Saviour, to show them the way to Heaven. As a testimonial of the love and regard of the brotherhood who were coworkers with him in the missionary cause, I record here the following:

THE LATE ALEXANDER CAMPBELL.

From the *Cincinnati Gazette.*

"At a meeting of the Board of Managers of the American Christian Missionary Society, convened at their rooms in Cincinnati, Ohio, on the 5th of March, 1866, the death of Alexander Campbell was announced, and R. M. Bishop, William B. Mooklar, W. C. Rogers and John Shackleford being appointed a committee to prepare suitable resolutions for the occasion, reported the following:

"*Resolved:* That it is with profound emotion that we receive the announcement of the death of Alexander Campbell, President of

Bethany College, and also President of this Society from its organization till his decease, and that while we bow with unmurmuring resignation to the Providence that has removed him, in a ripe old age, from amongst us, we cannot but feel that the loss is to us irreparable.

That in this public bereavement we recognize the departure of one of the noblest and most gifted of the public benefactors of this or any other age; a scholar of the broadest and profoundest learning; a Bible interpreter who knew no authority but the word of God, and no criterion for Christian fellowship but its infallible teachings; a reformer, honest in his convictions, earnest in their defense, and true to the eternal interests of the church; and a minister of the Gospel, untiring in his labors, whether with the pen or in the pulpit; original in manner and in thought, and with a zeal and power at once simple and sublime.

That in his remarkable career we recognize the evident direction and abiding blessing of a gracious Providence, that has enabled him during his life time to accomplish a work for humanity and the Church unparalleled in the history of religious reformation, and of incalculable blessings to the world.

That as a true Missionary of the Cross, we cherish his illustrious labors as a noble incentive to imitation, and a perpetual call upon us, and the disciples of Christ everywhere, to carry on with zeal and generous efforts the noble work of his life, in restoring apostolic Christianity and preaching the original Gospel in its simplicity and purity to all the world. That we tender our warmest sympathies to his devoted wife, our beloved sister Campbell, and the afflicted family of Bethany, and unite our earnest prayers before the throne of Grace, that the blessings and the peace of God may abide with them forever. That to our entire brotherhood of disciples we send our heartfelt expressions of thanks to our Heavenly Father for the gift of this great and noble servant of the Church, and our deepest words of sorrow that we shall see him among us no more.

Let us remember his life, and awaken to new efforts for the cause to which it was so long and earnestly devoted.

That a copy of these resolutions be forwarded to the family of the deceased at Bethany, and, also, to our religious periodicals and the presses of our city for publication.

It has been urged, and is still charged, that we, as a body of Christians, are a sect. All of which was *far*, *very far*, from Mr. Campbell's thoughts, that of creating a Sect. It was his ardent wish to obliterate the sect feeling and practices, and to unite all Christians under the banner of King Emmanuel. He did not desire to have them (our brethren) designated by his name. His were loftier aims—and, free from selfishness and human honor, he sought the enduring honor that God alone can bestow; yet such is the waywardness of ungodly mortals, that they will gratify their spirit of persecution in this way, and nothing but the refining grace of God can give to such the proper sensibilities of the Christian, and assure them of the indwelling of the Word and Spirit.

Not long since, while in a distant city, I noticed in a secular paper, a very respectable notice, respecting a convention of our brotherhood, in a certain city. But a great mistake was made in regard to Mr. Campbell, though unintentionally, as the following will show: "The Christian Church." "The following, from the widow of the illustrious Alexander Campbell, the great theologian, who in his time sought to simplify Christianity by discarding dogma, tradition, musty usage, with formula in worship, will be read with profit and pleasure, as a very clear correction of a popular error:

Ingleside Plantation, Near Wheeler Station,

Lawrence County, Ala., Nov. 25, 1874.

Editors of Appeal:—In looking over the Memphis Appeal, last night, I noticed a very respectful refer-

ence to the Christian Convention, now holding its session in your city. It was no doubt made in good faith and honesty, and claims therefore, the earnest, sincere thanks of the Brotherhood universally, and of the delegates from the various States named specially. But I must demur to one statement, although made no doubt, with the best intentions, viz: "The sect was inaugurated in 1810, Alexander Campbell being its first exponent." Now I desire simply to say that Mr. Campbell never intended to inaugurate a sect, and that he never did inaugurate a sect. His grand and sole object was to enlighten his fellow-men upon the teachings of the Saviour and his apostles, and to bring them back to the simplicity of the original gospel, (Luke xxiv., 47,) in order to the union of all Christians upon the one foundation, and thus to annihilate sects, sectarianism, and schism in the church of God.

I respectfully submit that this is not the work of the sect-maker. Mr. Campbell himself had been brought up under the yoke of schism, and had learned the distracting consequences and evil tendencies of the sect spirit, and it was on this account that he felt called upon (in the providence of God) to lift his voice and pen against it.

His great desire was to bring man to the acknowledgment of the truths taught in the Bible, and to warn them against the teachings and usurpations of uninspired men. He has abundantly shown that all party names have been introduced by the wisdom of men, and not by the wisdom that cometh down from heaven. Distinctive party names have been adopted, not one of

which can be found in the last will and testament of our Lord and Saviour, Jesus Christ. Shall we obey man rather than God? I could wish therefore, that the Christian church should never be called Mr. Campbell's church, or that it should be spoken of as only forty years old, as it is sometimes done by thoughtless and uninformed persons. If the faith and practice of the church sometimes designated as the "Campbellite Church" be not as old as the New Testament, and identical with the teachings of the apostles, then I do not hesitate to say that it has no right to exist.

Very Respectfully,

MRS. ALEXANDER CAMPBELL.

"On reading the above, the first result was a deep regret that the Appeal should, in the performance of a duty of a branch of the great Christian body, have repeated an error amounting to an injustice to the memory of one who did a great deal of good in his day and generation. Our second thought however, in verification of the old adage, was best. In view of the letter itself, taken as a whole, aside from the error which called it forth, we rather rejoice in our mistake. Mrs. Campbell, during his life, was the able coadjutor and assistant of her husband; * * * * and that in every sense she was worthy to be the helpmeet of such a man. She speaks as one by authority, and, so speaking, places her husband right before the world, justifies his great efforts at reforms, and elevates those who worship according to the Scriptures, without other rule or guide, to a dignity which sects never can

reach. We are glad, then, to be the medium of publication of a letter so full of interest to the religious world, especially to those who call themselves 'Christians.'"

The foregoing was published in a secular paper of great influence and large circulation. With the editor I was unacquainted, but I am indebted to him for several respectful references to myself in his paper. Brother D. Walk at the time was the medium of my communications. I was sojourning in Alabama at my daughter's home when writing, a few hours ride from the city of Memphis.

As there has been so much controversy amongst the brethren about the organ, I feel it to be a duty to refer to it. That it has, by its introduction into some of the churches, been the cause of sorrow and discord, no one can deny, but it would require more time and space to dilate upon all of the results from its having been dragged into the churches against remonstrance and tears, than I have time or space to detail. I believe it to be a grievous innovation in the Christian church that our Heavenly Father does not approve of—I think will be discovered by the more reflecting brethren themselves—and that only a return to apostolic worship in our churches can be acceptable to the Great Head of the Church, who has not left on record his sanction to add to or take from His institutions, ordinances and forms of worship. But without further remarks, I wish to lay before my readers an able and unanswerable article from the pen of our beloved and venerable brother, P. S. Fall. (He is known by thousands to be

one of the most pious and reliable amongst the brotherhood—and now the oldest member in this Reformation, being at this time in his eighty-fourth year. He will soon lay off this clay-tabernacle, and take up his abode amongst the saints of all ages, in the Paradise of God). He thus addresses Brother Briney in *The Apostolic Times:*

"David said, a thousand years before our Lord was made flesh: "In the midst of the congregation will I sing praises unto thee." And Paul, when quoting the Psalms to demonstrate the superiority of the Messiah to the angels, and, consequently, that of Christianity over Judaism, quotes this language also.

It is admitted by thoughtful men that our Lord left his Church on earth to do, with the apostles in its midst, and living in the Holy Spirit, the work that he himself would do, were he personally present. It is, then, his substitute; and is for the world what He is with the Father of it. It is almost needless to add, so clear is it, that whatever his body does amongst men must be done, if faithfully done, as he would himself do it.

I say nothing now about many things that must occur to those who think the above true, but refer simply to the admitted axiom that, whatever a substitute does, in obedience to the will of the principal, is done by that principal.

The worship of God, in spirit and in truth, is required of the Church as an expression of its sense of the condescension, the love and mercy of God, as of the greatness of his majesty and his glory; but no act

of worship is offered acceptably that is not offered in the name of the Lord Jesus Christ, or the High Priest taken from amongst men, and for men in things pertaining to God; that is to say, that is not offered by him to the Father.

Every act of worship, then, must of necessity be such in matter and in manner as our Lord would offer, were He on earth, and can now offer in heaven. Any admixture of human variety, or of the wisdom that is from below, does certainly forbid Him to ask for it the acceptance of His Father.

I do not think it quite as open as we have a right to expect, to conceal the fact that no passage in the New Testament in which the word *psallo* occurs, relates at all to the worship of a congregation of Christ. And now I ask attention to that quoted above, showing that singing the praises of God, to be offered by our Lord, in the midst of the church, is a required portion of that worship; adding simply that not *psallo* but *hymneo* is here used. We have said from the start that the organ advocates have utterly failed to prove *psallo* represented an instrument that was used in the public apostolic worship. The application of the word to the individual or to the social circle, does not make it applicable to church worship. And, besides, "singing and making melody *in your heart* to the Lord" is not singing in a harp, or making *melody* in a harp."

I now desire to call the attention and consideration of our entire Christian brotherhood [and if it were possible, the whole Christian world] to the subject of "Dancing." I shall here copy from the *Millennial*

Harbinger an essay written by my husband over thirty years ago, when in the strength of his manhood and the vigor of his intellect, and with all his spiritual interest and deep solicitude for the spiritual life and behavior of the Christian community. It is as follows:

DANCING.

"Our most estimable brother Samuel Rogers, of Kentucky, having called my attention to the subject of promiscuous dancing, a growing fashion in Kentucky and certain other places, not only amongst the sons and daughters of men, but amongst the professing sons and daughters of God." Having conceded a few pages to this interesting subject, I now proceed, in due form of an essayist, to redeem my pledge.

My usual custom, in all such cases, being first to understand the subject before presuming to write upon it, I set myself diligently to inquire into the philosophy of dancing, its origin, history and design. And to proceed logically and legally in the work, I first consult Webster as to the legal meaning of the word. I do not mean the great statesman and constitutional lawyer, the Hon. Daniel Webster, but the learned, the profound, the great American philologist and lexicographer, Noah Webster, L. L. D., a member of all the great literary societies of his day.

Not having myself, for more than five and forty years, seen a dance, and but once before that, (having been by mere accident precipitated into its midst) and still more unfortunate, having, during the progress, fal-

len most profoundly asleep, I acquired no accurate knowledge of the curious affair. To make amends for this my shameful ignorance of the mystery, I have consulted Webster, and most satisfactorily ascertained that to dance means "to leap or spring with measured steps regulated by music; to frisk about gracefully to something called a minuet, waltz or cotillion;" for such is the species of music and dancing in this our day and generation at the most attractive and fashionable centres of the polite world; such as Paris, London, New York and New Orleans.

But in this as in all grave and important subjects, desirous to begin at the beginning, I next took up the oldest book in the world, and searched the oldest part of that, the Book of Job.

Job flourished not later than 2130 years before Christ, according to Hales; and in musing upon the saints and sinners of that age of the world, the venerable Patriarch says: "Wherefore do the wicked live, become old, yea, and mighty in power? Their seed is established in their sight with them and their offspring before their eyes. Their houses are safe from fear; neither is the rod of God upon them. Their bull gendereth and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and *their children dance.* They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, "Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve Him? and what profit should we have if we pray unto Him?'"

"How oft' is the lamp of the wicked put out, and how often destruction cometh upon them. God distributeth to them sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children; he rewardeth him and he shall know it. His eyes shall see his destruction, and he shall drink the wrath of the Almighty. For what pleasure hath he in his family after him, when the number of his months is cut off in the midst?"

From this instructive apostrophe to the manners of that age of the world—not later than early in the third century after the flood—we learn that music and dancing held a conspicuous place amongst the wealthy and honorable sinners of that day. If not venerable for its age, it was, at least, a fashionable amusement. It justly claims, then, we may conclude, a very high antiquity, as well as a very respectable patronage.

In 639 years after this time, the ladies held female dances of a joyful and religious character on great occasions. We find Miriam, the sister of Moses, on leaving Egypt leading out the pious ladies with trimbrels in their hands, and skipping in dances to the song of deliverance furnished by her brother Moses. This was indeed a very solemn and joyful occasion; for in response to the female hymns, she said, "Sing to the Lord, for he has triumphed gloriously; the horse and the rider he has thrown into the sea." This is the second allusion to dancing in the antiquity of the world. If ever it was opportune to dance for joy it was so on the coasts of the Red Sea when and where Pharaoh

and his armies were drowned, and the Israel of God walked through its channel as on dry land. This is the first religious dance in the annals of the world. The third dance in history, like the first dance, was of a promiscuous and profane character, though under pretence of reverence for an idol god. On descending from the mount of communion with God, Moses found the people whom he had led through the Red Sea dancing and shouting to a molten calf, made of the golden trinkets with which the daughters of Israel had adorned themselves. But for this profane and idolatrous dance there fell, of the tribe of Israel, three thousand men in one day.

But, as we have noticed the ancient dances in sacred history, we must read the last dance in New Testament history.

We have Washington balls on Washington's birthnights. This is in good keeping with a portion of New Testament story. "For it came to pass when Herod's birthday was kept the daughter of Mrs. Herodias danced before them, (the assembled grandees), and danced so elegantly (*a la mode Romaine*) that Herod swore that he would give her whatsoever she would ask." Instigated by one of the sweetest passions in man or woman's breast, the exquisite pleasure of a fiend's revenge, her mother, the unlawful wife of the lustful Herod, the elegantly accomplished Mrs. Herodias, persuaded her dancing nymph, Miss Herod, to ask a basin full of the Baptist's head. Herod's false honor overcame every humane feeling of his heart and quenched every remonstrance of his conscience. He ordered the Baptist's head, and he was sacrificed.

In these four dances we have the prototypes of all the dances in all story, sacred or profane. They are in the philosophy of them animal and bodily movements, indicative of the passions, emotions and impulses of the animal soul; not of the spirit nor of the spiritual nature of man.

True, the spirit of man, in its conceptions, occasionally so operates as to influence both soul and body. Even the tongue when "set on fire of hell, sets all the wheels of animal nature in a blaze;" and as a tornado sometimes shows the bottoms of lakes and rivers, so it reveals the secrets of a wicked heart, and stimulates to deeds of horror which no one can describe.

So in religion, when it obtains the aid of the spirit, inspired with its holy aims, heavenly aspirations, it moves both soul and body in harmony with the dictates of the Holy Spirit.

Tongue, hand and foot, are instruments of righteousness and unrighteousness, as the heart may be. I can, therefore, conceive of a David dancing before the Ark of the Lord, and of the virgins praising God in the dance, and of David calling upon the congregations of the saints in such strains as these:—

"Let Israel rejoice in him that made him,
Let the children of Israel be joyful in their King;
Let them praise his name *in the dance*,
Let them sing praise to him with the timbrel and the harp."
—[Psalm, cxlix.

Again:—

"Praise him according to his excellent greatness,
Praise him with the sound of the trumpet,
Praise him with psaltery and the harp;

> Praise him with the timbrel *and the dance*;
> Praise him with stringed instruments and Organs;
> Praise him upon the loud cymbals;
> Praise him upon the high sounding cymbals;
> Let everything that hath breath praise the Lord,
> Praise ye the Lord."
>
> —[Psalm cl.

At the feasts of Israel in their palmy days, I mean their religious festivals, the daughters of Shiloh went out to dance, as David did before the Ark. *But they went in companies, to dance by themselves.* For on one occasion the children of Benjamin seized the virgins of Shiloh at the dance, and took to themselves wives, having been inhibited by all the tribes of Israel from inter-marrying with them. Thus, according to the adage, "Extremes beget extremes."

But in the New Testament age, we read of no religious dances, any more than of religious harps, psalteries, and trumpets. Amongst all the directions and exhortations in the New Testament, I have not found one on the subject of dancing. Yet there was dancing in those times, as well as in the ancient times of the Patriarchs and Jews. Hence, in one of our Lord's parables he represents the Prodigal's father as making a feast, and celebrating the return of his lost son, "with music and dancing," Luke, xv : 25. According to Solomon, there is a time for every purpose and every work; and therefore, he says that there is a time to mourn and a time to dance, as "there is a time of war and a time of peace."

But we live under a wiser, greater and more glorious Prince than King Solomon, and under a spiritual and

anti-typical, not under a worldly and typical institution. Hence, in New Testament, manners and customs, in evangelical ordinances and usages, the word nor the idea of dancing is not found. "Is any one merry." says the Apostle James, "let him dance." That is an Episcopalian Testament. It is not in our version of it. We read it by authority of King James, "Is any merry, let him sing psalms." He does not say let him dance. Still, if I saw a Christian man or woman hymning or singing psalms and dancing, I could not condemn him, because I read of one so joyful in the Lord, that he entered into the temple walking and leaping and praising God. Besides, the Lord commanded his disciples "to leap for joy;" but the occasion was not one of popular esteem, for it was when their "names were cast out as evil, for the Son of Man sake."

But why introduce Bible authorities in this case? Who claims precedent in Holy Writ

"For courtly balls and midnight masquerades?"

Surely no disciple of Jesus Christ? To play the fool at a masquerade, is no very honorable amusement for a saint or sinner. The Shaking Quaker dances to shake the devil out. Vain man he shakes the devil in.

As idle they who dream of pleasure in what are called the fashionable amusement of the day. Why look to Paris, the metropolis of atheism, sensuality and crime, for any other fashion or custom than those which drown men in destruction and perdition? I would say, if need there be, to every brother in the land,

"Lift up your voice like a trumpet; cry aloud and spare not. Show Israel their transgressions and Jacob their sins;" for because of these things "iniquity abounds, the love of many waxes cold." The gospel is spoken and heard in vain; and "because of these things, the wrath of God comes upon the children of disobedience." "What fellowship has righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an unbeliever? And what agreement hath the temple of God, with idols?"

—And now Christian professing brethren and sisters, old or young, or whoever you may be, after reading the foregoing articles upon the sin and terrible consequences of dancing, will you not resolve to give up the soul-destroying practice if you are guilty of it, and use all your influence in bringing about a reformation in the Church of God, so that the wrath of God may not fall upon you. Especially do I beseech the mothers to teach their sons and daughters the dreadful *nature* and *folly* of midnight revelry—what it leads to—unfitting them for communion with a pure and holy God who cannot look upon such wicked amusement as the ball-room, the theatre, the drinkers of the wine cup, but with abhorrence! It is useless to have your name enrolled on the Church-book, and you continue to follow the delusions of satan to the neglect of the commands and teachings of our Saviour, who says, "Except you take up your cross daily and follow me, you cannot be my disciple." I could not have any hope of the salvation of any one that pursues such a

course. The worldling knows that it is contrary to religion to practice such things. I heard of a lady who was taken ill in a ball-room; she begged them to take her out and not let her die in there. But she did die there; and surely her spirit could not enter through the celestial gates of glory from such a place. Do not talk of the innocence of parlor dancing; it is all a delusion from the powers of darkness. It trains *them* and gives the young an appetite for the gay ball-room. The great and good John Newton of England used to call the ball-room and theatre "the devil's ground." If the young are really converted to the religion of Jesus, they will have no taste for such amusements, they may be sure they are not fighting against the world, the flesh, and the great adversary of souls if they delight in such things. Horse-racing and card-playing are too degrading to be named among professed Christians. I always thought it was no honor to the mother of Washington, that it was told of her that she leaned on her son's arm going to a ball-room, and that, too, at an advanced age. I can speak from experience about dancing; it was fashionable when I was young (not the voluptuous waltz, by any means)—"birth-night balls" in memory of Washington. I had one of the tickets sent to me after I became a member of the Church by a young gentleman. I heard he was in doubt as to whether he should send it or not, but lest it should be considered a neglect or slight, it was sent. I remember writing a few lines of poetry on the reception of it, (though I confess I am no poetess) and for the sake of the sentiment it contains, and with a hope

of impressing the subject upon the hearts of my young sisters, especially, I give it with its imperfections *and without any amendment, as it was written more than sixty years ago.*

"I hope young friend, you will excuse,
Since I this ticket do refuse;
But I will give my reason why,
With this request I can't comply.

I oft' have danced, and danced again,
And with yourself have joined the train,
And I might still have thought it right
To dance upon this great Birth-Night,

Had I not found more solid joys
In that which fills, though never cloys—
Religion! 'Tis that heavenly light,
So I can't dance, this great Birth-night.

Yes, I have learned that bliss to prize,
That endless bliss beyond the skies.
So *never can such mirth delight,*
As dancing on this great Birth-night."

And never did my feet again tread upon such unhallowed ground after confessing my hope in Christ; and having entered the Church I shunned all such amusements, considering them temptations and allurements of the great adversary of our souls. His satanic power and wiles lead thousands astray, and it is only by reading God's Word and seeking the guidance of His Spirit that *he* can be resisted and overcome. We are exhorted to put on the whole armor of God, and it is by the shield of Faith only that we can repel the fiery darts of the devil. I have noticed in a former place happy amusements, that the young can engage in, and rationally and religiously enjoy themselves. I have

long desired to address the brethren and sisters on this important subject. Indeed, I have on sundry occasions written or quoted articles for our papers upon it. I have long greatly desired to address my brethren freely upon this *crying sin* in fashion among our Christian brethren, at least among the youth of the church, as it is in nearly all christendom!

As I may never have another opportunity of presenting the matter before the brotherhood, and particularly the preaching brethren, will it be thought presumptuous in me if I suggest a course I think they ought to pursue in the *churches all over* this wide continent where Christ is confessed and worshipped. Let each church having a preacher or pastor, and if only presided over by elder let the oldest bring the matter solemnly before the congregation, and make it a subject of investigation. If the evil is practiced amongst them, let there be exhortation and prayer to Almighty God that the evil of dancing and revelry, with all their concomitant evils, be put away from amongst them, that all such be exhorted to heartfelt repentance before their offended God, that their sins may be blotted out, and, by their piety and continued well doing, that they may have a right at last to enter through the gates of the New Jerusalem above. Surely all the young members who desire to be saved and become heirs of eternal life cannot object to such a divine discipline. I heard of one of our pious brothers, and one of prominence in preaching, who had remonstrated with the young under his care, and that they threatened to "leave the church" if they were prohibited the pleasure of

dancing; and he had to yield to them, thinking it better to retain them in the church. But, if one "sinner destroys much good," how much more will not a united force destroy. Bring all by a loving course to repentance, if you can, that their souls may be saved in the day of the Lord Jesus, and that they may be your "crown of joy and rejoicing." But if dancing, revelry, wine-drinking, horse-racing, card-playing and theatre going are to be recognized as rights of church members, why better let them remain in the *world*, for they certainly cannot be saved by remaining nominal members of the church, and preventing, by their wicked lives, sinners from being converted and coming into the church of God, which is the pillar and support of the Truth. Thus, let a reformation be inaugurated at this time in "the Reformation" of this 19th century that will tend to purify and elevate the congregations of the Saints, and glorify our Great Head and Master, by an entire return to the Bible and the teachings of the Bible in all things, and thus walking in all godliness and honesty, having our lamps trimmed and burning and ready to meet the Bridegroom at His coming.

CHAPTER XIX.

WHAT ambition exists in our country to enjoy titles of honor, both amongst military aspirants and professed Christians. We have captains, colonels, majors and generals worn with graceful airs by multitudes. Also among the clergy we have doctors of divinity, reverends and right reverends, bishops and arch bishops, etc., etc. Having noticed some time ago, a strong inkling by one of our good brothers to append the title Rev. to his name, and also intimating the necessity of the brethren adopting it merely by way of distinction, I was led to reply to it as follows:

The article was headed

TITLES.

Brother Errett:

The article in Dec. 5th from the pen of Brother Henry S. Lobingier, concerning "titles," I have read with careful attention. I have been following Bro. L. in his effusions as they have appeared, (both in prose and poetry) with no little interest, as he gave promise, while a student at Bethany, of being useful—there being an exhibition of earnest piety in connection with his academical acquirements.

In regard to his criticism upon "titles," it is perhaps well to investigate their origin, as well as the value

and importance of them. Now-a-days the world is filled with titles that did not exist in the days of the Saviour and the Apostles. For a man to assume to be a teacher and proclaimer of the Gospel, and not have something more than his own given name, is thought to be too insignificant by those in fashionable life, who wish to have something more than John Councilman or Geo. Norton, etc., etc. If we go back to Episcopacy we have Reverends and Right Reverends, Bishops and Arch Bishops, and his Grace the Arch Bishop of York or Canterbury. But the question is, who gave them these titles? Did they address the Rev. Paul, or the Rev. Peter? And did they feel it an indispensable adjunct to have classical gowns with white bands to enable them to preach the glad tidings of salvation to a godless and graceless world? I *think not*, or it would have been left on record. But to go further and show the folly and presumptuous arrogance of fallen humanity, it is thought necessary in the Church of Rome to have priests forgive sins, and functionaries of various orders (not one of them named in Scripture, but those who argue for tradition think it right to have them), and there has even been bestowed on a poor fallible sinner, the title of "Holy Father, lord god the Pope." What do you say, brethren, who profess to go back to Jerusalem for authority, both in precept and example to these things? You cannot deny that they do exist, but no living man dare say they are scriptural, or have any Divine authority for them. The appellation Rev. may be, as our good brother suggests, but has been so disregarded that I think all the faithful amongst the

Christian ranks would prefer being rescued from its use. The Bishops of England procure curates to attend in the church, to the involutions and evolutions, or to the worship, whilst they enjoy themselves in the chase or a game of cards, and the curate performs as well without the title of Reverend as their employers.

Another idea occurring to me, that would preclude the title Rev. being adopted by the Christian man, is, that one Justice, spoken of, had his name changed from Jesus to Justice, (Jesus was a common name among the Jews) because of the reverence he had for Jesus, his Lord and Master. So should be the cultivation of reverence, in not using one of the Divine titles, be exercised, even though it is only once referred to by the Psalmist. Psalm cxi: 9.

MRS. ALEXANDER CAMPBELL.

P. S. Dear Mr. Campbell never sought after titles, nor did he ever wear one.

Dear Mr. Campbell was President of the Christian Missionary Society from its organization in 1849, until one year before his death. He was devoted to the missionary cause, though opposed to sending sectarians, teaching their various doctrines to the heathen, bewildering them, when they should be taught the Scriptures in their simplicity, and the way of salvation, that they might understand the Gospel and be *saved*. Hugh Miller, one of Scotland's great sons and strong writers, has said much against sending sectarian mis-

sionaries to heathen lands. In 1842 he had strong discussions with some of his Presbyterian brethren on that subject, which are to be found in one of his volumes entitled "The Headship of Christ." It appears that there had been an agreement not to send sectarian preachers, but simply to preach Christ to them; he afterwards discovered they had transcended their mission, and was displeased about it. "What," said he, "sending them to convert the heathen, while they (the sectarian preachers) are cutting one another's throats!"

I attended for many years our Missionary Conventions, with my dear husband, while meeting in Cincinnati. We made the hospitable home of brother R. M. Bishop our head-quarters. At the last one we attended together, I have to record a most signal interposition of a kind Providence, that was manifested in the preservation of our lives from immediate death, on the day we returned home. I gave an account of it to brother Dr. Richardson to record in "The Memoirs," but it was left out, he having some ninety pages of interesting matter he was obliged to leave unpublished.

But to the statement of the ever-memorable event referred to. The morning was favorable, though cold; brother Bishop conveyed us in his carriage early to the railroad depot, and saw us placed comfortably in the cars. We arrived safely at Mingo Station, three miles below Steubenville, where we were to take cars to go down to Lagrange, at which place we crossed the Ohio river to go to Bethany. It was about four o'clock when I spoke to the conductor, asking if the Pittsburgh train

had arrived on which we were to go down. He pointed to it, saying we would have to hasten, as it would soon leave. My dear husband heard the remark, and getting off the train he was hurrying towards it; I had stepped down, and while getting off I observed in the distance a train coming on the next track. I succeeded in getting Mr. Campbell off once, but the bustle and confusion prevented his understanding the danger we were in. I was still endeavoring to get him off the track of the coming train, when two men came and placed us up against the standing car, gently laying their hands each on our shoulders, (not a word was spoken) while we stood still until the car had passed; so close was it, that I remember the kind man turned his head to look if it would touch him! It was a converging corner, where, in another instant of time, we would have been torn and mangled but for those persons who saw our perilous condition and were sent by our Heavenly Father to save us. I called them God's angels, and surely they were, though in the form of men!!

What countless mercies do we enjoy throughout our lives, for which we should praise God with unfeigned thankfulness! What a blessing, what a privilege, to be able to sing with Newton:

"Hast thou not given thy word
To save my soul from death?
And I can trust my Lord—
To keep my mortal breath.
I'll go and come, nor fear to die,
Till from on high thou *call'st* me home."

I could most devoutly wish that all my brethren and sisters could read Mr. Campbell's Missionary addresses, especially one delivered in Cincinnati in 1859. I think it would impart to any one lacking a missionary spirit, an abiding one. O, that the rich could feel the value and importance of giving of the abundance with which God has blessed them, as the stewards of His bounty; the luxury of denying themselves, and of doing good by appropriating to the good of the cause, by cutting off some unnecessary and superfluous ornament, and devoting its proceeds to the missionary cause; not, however, diminishing their liberality to the poor and needy. Dear Mr. Campbell was a liberal giver; he used to say the Lord was kind in giving to him; and he did remember the poor. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again. Prov. xix., 17th." This Proverb was often quoted by him. Another favorite quotation of Mr. C. was: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, (Mr. Campbell used to say, he thought it ought to be translated "the uncertainty of riches,") but in the living God, who giveth us richly all things to enjoy." Riches do not necessarily carry with them sinfulness; God's bounty is often selfishly hoarded. Abraham was rich, and Job was largely blessed; he could boast of his fleece clothing the naked, &c., &c. "Let Christians be rich in lovely works," is an exhortation to be remembered.

Alexander Campbell was one of the most consistent Christians I have ever known; his judgment in all mat-

ters was always just. He was calm, and could hear without prejudice both sides of questions submitted to him, whether in the church or personal and private difficulties, even with his opposers and persecutors he never distorted nor rendered an unjust verdict. I used to say to him: My dear sir, you remind me of what was said of Goldsmith's "Village Preacher;" "And, strange to say, he practiced what he preached." I would say, you practice what you preach; his reply would be, "My dear, you cannot see my faults." And surely, if he had any, "they always leaned on virtue's side."

The Bible—the precious Bible! was his directory, his daily guide and counsellor; its influence was manifested in his words and actions, (not fitfully) but from day to day, month to month, and year after year, until his eventful life closed! And thus has been shown the power and impress of God's Word and Spirit, in moulding character and forming the spirit of man, bringing such perfection of life—every-day life—by being devotedly under its teaching and government.

Then, taking into view his unbounded energy of character, combined with a fine physical constitution, it might be asked, What could he not accomplish? And may it not with propriety be asked: What has he not accomplished? Surely this generation, and generations to come, can truthfully answer *much*, from the Alpha and Omega of his life. And yet, withal, he was so meek, so gentle, so humble, and so loving, that it may be truly said, that his life was a life of love! His daily motto was, "good will to man, and glory to

God in the highest.'' He made all his talents, learning and acquisition of knowledge, with whatever worldly possessions he had, tributary to the great cause he had espoused, that of "Emmanuel," "God with us."

When Mr. Campbell came to this country he was without wealth; all he possessed was vested in himself—his education, his religious training, etc., etc., though he felt armed for the battle of life, under his Supreme Guide and Benefactor. Soon after his arrival he married. His father, Thomas Campbell, had formed the acquaintance and friendship of Mr. Brown, his wife's father, some time prior to the arrival of his son in America. He did not marry for riches, however, though the competence of his young, lovely wife was a blessing to begin with. Her father told him on their marriage day that he considered his daughter only worth ten thousand dollars. He gave them up this homestead farm, upon which Mr. Campbell lived and died. I inherited no patrimony, nor worldly possessions. Father and mother Brown moved to Wellsburgh, leaving their daughter and her noble husband in full possession and control of all they left. Never was there a father-in-law more bound up and devoted to a son-in-law than he was. Mr. Campbell believed in what Solomon said: "The hand of the diligent maketh rich;" he cultivated the farm well; as some old neighbor has remarked, "he was seen round it by the dawn of day." It was not long until the Institution of Buffalo Seminary was in existence—then he introduced fine flocks of sheep; land being cheap, he added little by little to what he had; and at an early period wool sold

at the woolen factory at Steubenville at one dollar per pound. Then a printing office was built on the bank of the creek, also a book bindery, thus furnishing facilities for printing and binding the many volumes he had labored over with head and pen, never neglecting his spiritual duties and obligations—preaching up at Brush Run church, going over bad roads some eight or ten miles to this place; and when filling appointments in Wellsburgh, riding some eight or nine miles, crossing the creek eleven times without a bridge. It was some time after my residence in Bethany that we had the luxury of a wooden bridge, now we have a substantial iron one spanning the creek, and giving safe access to the village at the entrance from this side of the old mansion; and on the other side there is a fine structure going up, besides, the creek is bridged all the way up at different points. In early times this country road was seldom traveled, perhaps by half a dozen in a week; now it is a public highway and much traveled. No college building in these United States presents a more beautiful and imposing appearance than does the gothic structure of Bethany College, on the lovely eminence on which it is situated, with Buffalo Creek meandering through beautiful meadows. I am not an admirer of decorations in the house of worship. I think stained windows and frescoed ceilings are not in keeping with the simplicity of the Gospel and its teaching, and the humility taught by its Founder, the lowly Son of God.

It is plead that the Jewish Temple was grand, was gorgeous, etc., etc. But it was typical, and not to be followed or imitated by the Christian church!

But I was going to remark, that the chapel attached to Bethany College, in which they hold their commencement exhibitions, is quite a grand structure. It is well seated, and the beautiful windows of stained glass, on which the names of the donors are inscribed, add to its beauty and magnificence in appearance. I presume such decorations are allowable in a college building, if anywhere.

In the East window there are various symbolic devices; the central one is a picture of a Bible over the monogram B. C., symbolic that the Bible is the foundation of the college, and the inscription:

"God Over All, Blessed Forever."

East End.—The above window was donated by Mrs. Judge McLean, a good and devoted sister, from Cincinnati.

The rest at the sides of the chapel, each costing one hundred dollars, were given by the following sisters:

South side—Mrs. Rosetta Loos, Bethany; Mrs. Mary Foley, Mrs. Lyda Shinkle, Mrs. L. Willis, Mrs. O. Taylor, Mrs. M. M. Laughlin.

North side—Mrs. Jane McGrew and Rachel Shriver, Mrs. Emily A. Williams, Mrs. Elizabeth Thomas, Baltimore.

West end window—very large, was given by Mrs. Headly, Kentucky.

The healthful and quiet little village, too, stands where all was barren once. But our house of worship, to me the dearest spot of all, is inviting to the visitor, to the inhabitants, to the sojourning student, who, I

trust, will ever find it a blessing to enter within its walls, to learn from the Divine word taught, not only how to *die*, but how to LIVE.

From Bethany, too, have gone forth thousands of pages in years past from the pen of Alexander Campbell and his coadjutors in the work, exhibiting before the world "Primitive Christianity," "The Ancient Gospel," "The Ancient Order of Things," taught in the seven volumes of the Christian Baptist and the forty-one volumes of the *Millennial Harbinger*. And surely a reformation did begin with the teaching and preachings of the Campbells, more than fifty years ago. Yes, a return to the Bible, and the Bible alone was plead for, and has not the leaven worked great and increasing good to humanity? It is still being taught, though often prophesied by a certain class of the clergy that it would all go to naught when Alexander Campbell died." It was often told in his hearing, and as often as I heard it, repeatedly have I said in the hearing of the now sainted dead, "No, it would *never come to naught*, the work was from God, and He would bless and prosper it, for the good of humanity and the glory of His name."

In connection with the foregoing remarks, (by way of confirmation of what I have said) I would refer the earnest reader to the *Millennial Harbinger*, Vol. 1850, that he may read the second letter from the pen of the Rev. Dr. Heman Humphrey, of Louisville, Ky. It is eloquently written and quite lengthy; then read Mr. Campbell's response! In the year 1850 I accompanied Mr. Campbell to New York, where he had been

invited to address the Bible Union. Spencer Cone was the President at the time, and very cordial in his friendship. Our daughter Virginia was with us. We took in Niagara Falls on our way. We spent some two or three days with the British Ex-Consul Buchanan, who resided on the Canada side; he was a devoted Christian. His wife some time previous to this had become acquainted with Mr. Campbell's teaching, and enjoyed the Primitive gospel. At New York we were the guests of Brother Dr. Eliezer Parmly. All the Baptist friends we met while there were very cordial, and our visit was a happy one. Our Baptist Brother Buckbee, visited Bethany in my husband's life-time, and preached a good discourse on "Christian Union." Brother Wyckoff was a great admirer of Mr. Campbell, and was present on the occasion of the "Memorial" discourse, delivered by Bro. D. S. Burnet, the June after the death of Mr. Campbell. Brother Wyckoff, among others, at the College the day previous, when short speeches were being made, delivered a thrilling one, and compared the departed hero to the "grand eagle, soaring far above all other birds." Brother Wyckoff and Bro. Buckbee were invited by us to breakfast at the time they attended the memorial services; they were the guests of Bro. C. L. Loos. Brother Wyckoff sleeps the sleep of death till the resurrection morn. Brother Buckbee still lives; Brother Wyckoff was Corresponding Secretary of the Bible Union; Brother Buckbee, Treasurer.

Mr. Campbell made his first trip from Bethany to New York, on horseback, in the year 1816. He received

liberal donations from Baptist friends to aid him in building the first brick meeting house the disciples had in Wellsburgh. Brother Colgate gave liberally; he was just beginning business. Mr. Campbell, on coming out from Bro. Colgate's, remarked to a friend with him, that Brother Colgate would become *rich* because he gave so liberally and cheerfully.

During the last year of the war we visited Auburn, N. Y.; Mr. Campbell had been invited to attend the New York State Missionary Convention of the brethren. We were met at Buffalo by Bro. D. Oliphant and Bro. D. Straight, who accompanied us to Auburn, where the meeting had assembled. We had a good meeting, and were the guests of Bro. Goodrich. We met Bro. Belding and wife, and her sisters, both excellent Christians.

But, before giving a further history of home affairs, I desire to refer to Mr. Campbell's last visit to the city of Washington. The massive building of Bethany College, into which students were admitted in 1840, was burned on the night of December 10, 1857. Mr. Campbell had sent on an appointment to Judge Black that he would be in Washington to preach at a certain time. We were ready to start, and had but a day or two to recover from the alarm and loss of the destroyed college with all its libraries, apparatus, banners of the society, etc., etc. However, Mr. Campbell was always punctual to his appointments if within the bounds of possibility. We left for Washington, and our two daughters Virginia and Decima. accompanied us. We crossed the top of the mountain

upon a temporary zig-zag railway, the immense tunnel having fallen in; they put on an extra engine and turned seats backwards and forwards; it was a fearful time; the night was dark and solemn, and the lights seen below looked far off and like tapers. It was certainly one of the exhibitions of American boldness and daring in making experiments and overcoming the obstacles of Nature at all hazards! However, we reached the city of Baltimore safely under that eye which never "slumbers nor sleeps."

Mr. Campbell preached in the Baptist house of worship; President Buchanan, with some of his Cabinet, were in attendance. Judge Black and wife (whose guests we were while in Washington,) were there; Mrs. Schoolcraft, an accomplished lady, the wife of "the author of Schoolcraft's History of the Indians," came up to Judge Black after the discourse, expressing herself in strong terms of admiration of what she had heard, by remarking, "was not that a roaring sermon?" I was standing by, though she did not know me. We visited the White House; Pres. Buchanan was very courteous and entered into quite a conversation with Mr. Campbell. I was charmed by the loveliness of manner and suavity of deportment of Miss Harriet Lane, the President's niece. Judge McLean, with Sister McLean, formerly Mrs. Garrard, were in the city at the time. The Judge many years previous, was Post-Master General, and a very great friend of Mr. C.'s at that time; he and the Judge were in company with some professors of Spiritualism, who were trying to bring him over to a belief in the deceptive powers

of "Spiritualism." I refer to this circumstance, and wish to give it to my readers, on account of a *strong* and *impressive* remark made by Sister McLean in regard to Spiritualism. She requested my husband to talk with the Judge on the subject, which he did. Sister McLean's remark to Mr. Campbell was as follows: "Brother Campbell, I have observed that always when any one turns to Spiritualism they leave Christ." Sister McLean spent some time at Bethany attending to the educating of her sons. The Judge, happily, was not drawn into their net; he broke the commemorative loaf with us on the Lord's day afternoon, although he was a member of the Methodist church.

A few days after we left for the city of "Brotherly Love," where we met with the "dear" Barclay family who were soon to embark for Jerusalem to labor as missionaries in that prophetic but long-forsaken land! We spent some time at their boarding-house with them; and also enjoyed for several days the hospitality of our good Brother and Sister Rowzee. I had friends to take me to see the Girard Building where no preacher was permitted to enter, though the good sense of the managers appreciated the importance of having prayer and worship, with the reading of the Blessed Book, and it was wisely provided for by having pious laymen officiate. I saw the large hall where the children were assembled for instruction. Poor man, how deluded he was to think of preventing the use of God's Word. Its teaching is the only thing that can preserve a good government or keep family government in proper order. The great infidel Voltaire thought he put down the Bible,

and the name and power of the Son of God, and pronounced an anathema upon the Man Christ Jesus, too blasphemous to write on these pages; and yet, how weak and fruitless have been his efforts to do so. The "house which he built upon sand," has fallen to rise no more, and it is but a faint comparison to his fanatical and futile efforts to stay the triumphant and rapid progress of religion! It has been recorded that the very house in which the deluded Voltaire once lived, at Geneva, is now a depot for Bibles; piled full of the precious life-giving Word, to be sent and distributed in all heathen lands.

Mr. Pendleton met us at Philadelphia. He and Mr. C. proceeded to New York with a view to soliciting donations to rebuild Bethany College. Myself and daughters returned to Bethany. At New York they were kindly received. Bro. E. Parmly donated one hundred dollars, with a promise of further aid. He was a millionaire, but I do not recollect of any additional donations being made by him. But the good brotherhood did respond all over the land, and, as stated in a former notice of the laying of the corner stone, on the following May, 1858, the rebuilding commenced. It is truly a magnificent and grand building, a worthy memorial of its founder.

I attended lately on the morning (Friday) for essays to be read and speeches to be delivered by the students, and found it to be quite an interesting occasion. The morning worship, the reading of the blessed Book with spirited singing, all combined to impress upon the youthful mind a good lesson, not only to train and educate them for time but for eternity.

I have deposited in the vault of the College, for safe-keeping, a medium-sized leather trunk with a brass plate, having Mr. C's. name on it, which he used for some time when traveling. It contains valuable documents, and books used while at Glasgow, one on Logic, and several manuscript books, besides many letters. I have never read anything from Mr. C's. pen *unimportant*, let the subject be what it may. I can truly say I do not remember of destroying a letter from his pen in all my life. I have many written from Richmond when he was a member of that memorable convention of 1829 and 1830, in remodelling the State Laws. I also have a long unpublished letter from England, written in 1847. In the Board of Trustees' room I have hung precious relics of Mr. C., and I had framed, some time ago, the several certificates of the different classes in which he graduated while at the Glasgow University.

Our first college building was a large massive structure, but not to be compared to the present one. The night on which it was destroyed it was raining and the mud was very deep. It was about one o'clock when daughter Virginia first discovered it. She came down stairs, and told me "not to tell father," but how could I keep it. He arose calmly, dressed himself, and the two daughters taking him by the hand made their way through the deep mud to the smouldering ruins. Mr. C. retired to bed up at Mr. P's., and reposed till the morning. It does appear to me that Satan's malice has been directed against the Bible college in seeking to destroy it; but my faith grows stronger in the over-

ruling Providence that has guarded it, and will continue to do so. There were a number of valuable busts of great men, made of plaster, lost by the society rooms being consumed; still the present rooms are handsomely fitted up, and the valuable and elegant oil paintings presented by Mr. Kean Richards (they were worth ten thousand dollars when presented to the college) are of no little interest to our visitors, together with the museum and the variety it contains. In Mr. Campbell's study are placed the plaster busts of father Thomas Campbell and his son Alexander—both were taken after death. Bro. Pendleton and Bro. J. D. Pickett were the persons who took father's, and it was kept by Mr. Pendleton until the artist, Mr. Broom, from Pittsburg, came and took Mr. C. At the same time father's was taken by Mr. Broom and remodeled. It is thought by many the most perfect likeness of my husband extant, especially of his appearance in his last days. It has a placid heavenly expression which lit up his face during his last thoughtful days in the prospect of ere long dying.

As a relic of olden time, and a precious memento of the first family of children of Mr. Campbell down to my youngest born, the old carriage-top cradle, in which all were rocked, is still carefully preserved with one of the old spinning wheels. The cradle is in good condition. I had it put away safely in the garret and a card with its history attached to it; but when our grand-daughter, a year ago, came from Australia bringing a dear little great grand-daughter, I had it brought from the garret and made ready for the great-grand child to sleep in, on

the occasion of the father and mother coming over to spend the night, so that little Mary might sleep under her *great-grand father's* roof. It was quite a memorable epoch. Dear grandfather Magarey holds in cherished memory the life, character, and work of dear Mr. C. I have been in correspondence with him for many years, as I often wrote letters for my dear husband, and he was one of my correspondents. I have received kind tokens from Bro. Thomas Magarey, in the presents sent me in beautiful books: The Letters of the "Viscountess Powerscond," "Adelaide Newton," and a large volume of writings and letters of incoparable value, on the Religion of Jesus, and the character of Jehovah as a God of Love, by Clara S. Blackwell, who died in her 26th year. The work would prove of more value than gold could it be put into the hands of every young disciple. All these works came from the Old World. Blessed be God! He has those who love and fear Him in many lands! Let us pray that His word may "run and be glorified, until the whole earth shall be filled with the knowledge of the Lord, as the waters cover the channel of the mighty deep."

But to return for a moment to the history of the "old family cradle," as mentioned above.

It is nearly seventy years old (I had, also, a rocking settee cradle, but it was given away) and it was often lent to neighbors. One of the elder daughters told me that she remembered, when a little girl, of seeing her father coming in from the farm in the evening taking a nap in it, with his feet placed upon a chair. But I must be excused for referring to such old relics,

especially as both England and America appreciate ancient relics. A large Turkish chair of late date, in which dear Mr. C. last sat in the summer parlor, I gave to daughter Virginia for a keepsake, as I have divided many souvenirs among all my children, not wishing any pressing care when I come to die. Dear Mr. C. never once adverted to any secular business during his last days nor for some time before.

It is somewhat out of regular order to return to former times and incidents, but not having ever written down a note previous to my commencing the writing of these reminiscences, in 1879, all having been stored only in "memory's store house," I have been obliged frequently to recur to matters as they occurred to my memory, which I trust will be accepted by my readers.

I had intended ere this to have spoken of the colored people Mr. Campbell had in his family at the time of our marriage. He had purchased but a short time previous two brothers, men without family, James and Charley Pool, from a Methodist preacher in the neighborhood. They were about 18 and 20 years of age, respectively, and he promised them their freedom when they should arrive at the age of 28. This he gave them, as promised, and also went security for their good behavior, as it was contrary to the laws of Virginia, at that time, to free slaves in that State. They continued to work for us long after they were free, and though Jim—the elder—has been dead many years, Charley, now quite old and gray, still lives, and was present at the funeral of his former owner and benefactor. There was a young colored woman named Mary, who had such

a bad disposition and strong will of her own, that I was glad for Mr. C. to make her a present to her father, who lived in Pennsylvania. There was also a boy named Ben, of good and obedient character, and possessed of a wonderful musical talent; he frequently sang for visitors and charmed them with the sweetness and pathos of his voice.

Dear Eliza! Not long before our marriage we had engaged a young white woman from Wellsburgh, to take charge of household affairs. Her name was Elizabeth Patterson, and she became a very important member of our family, in which she lived almost uninterruptedly, with one member and then another, for upwards of forty years. In her old age she was known by every one as "aunt Betsey," and was a faithful, devoted Christian woman, a great reader of the Bible, and devotedly attached to all Mr. Campbell's children, many of whom she helped to nurse and care for in their infancy and childhood, and then again, performed the same kind offices for their children—the grand children of Mr. C. For some time previous to her death, she became almost helpless, and I had her taken care of and kindly attended to, by a suitable person, with whom she lived in one of the farm houses adjacent to our dwelling. She died of dropsy the year after dear Mr. C's. departure, and Bro. J. T. Barclay, who was at that time Professor in Bethany College, spoke at her grave, on a lovely Lord's day morning in May, before the assembling of the church. Aunt B. reposes in our cemetery; on her tombstone she is affectionately remembered as nurse in the family of Alexander Campbell.

I think it may be truly said, the Lord blessed Mr. C. in all things; he was blessed "in his basket and in his store." All that he put his hand to prospered: in his farming, in his Seminary, in his book and printing business, also in his devotion to the college, and in the purchasing of land, etc., etc. Nearly seventy years ago, or shortly after his marriage, his father-in-law and he took a trip into Ohio, having in view the investing of some surplus money the father had, who wished to buy the cheap lands of that day. They happened upon the part of Ohio where the flourishing city of Cleveland now stands. Mr. C. suggested it for the purpose, but father Brown objected, saying, "if ever there should be a town there, the English could come and bombard it." So they went further into the interior, and purchased near Millersburgh. It was left in the hands of the son-in-law, and for many years he paid the taxes on it. Before his death he gave it into his daughter Clarinda P's. hands to dispose of, and share it with her sisters or their heirs. While still speaking of the college I may be allowed to speak of my interest in it. When fitting up the "Stewarts Inn," (a large building three stories high) it was deemed necessary to supply beds and bedding. Sewing machines were not in vogue then. Webbs of muslin for sheeting and pillow cases with curtain calico for spreads were largely purchased. I cut them out and gave them all around the country to persons who took in plain sewing. What could be done now by the machine in a short time took weeks to accomplish then.

I give another illustration of a benign Providence in

putting into Mr.C's hands means, without him even thinking of it, or seeking after its accumulation. While traveling and preaching in Illinois, at breakfast table one morning, at Bro. Major's near Bloomington, Bro. M. remarked to him: "Bro. Campbell, I hear you have a good many sheep," and added, "I will give you half a section of good land near here, for five hundred." Mr. Campbell replied: "Well, I don't know that I will object." "A bargain," responded Bro. M. He sent his sons for the sheep, and Mr. C. aided in getting them over the Ohio River safely.

Some time after that occurred, Bro. Saltenstall, of Missouri, who had been a liberal contributor to Bethany College, by donations, was a few hundred dollars behind in his regular payments, and wrote to my husband saying, "if he would see to the payment of the sum he mentioned, he would give him a deed to a half section of land near Bloomington, Ill." Mr C. held Bro. Saltenstall in high esteem, both as a brother and for his liberality to Bethany College. Of course he happily acceded to the proposition: and the singularity of the matter was, when Mr. C. some time after examined the situation of the land, the two half sections spoken of lay side by side, and proved to be highly valuable. I should have mentioned that Mr. C. bought a farm near there some time previous. It was at that time only worth four dollars and a quarter per acre. He placed my brother, E. W. Bakewell, on it. Mr. C. donated in land quite largely to the Normal State University. This same land was sold to advantage by my son Alexander, who was the only acting

executor of his father's estate, and he honorably paid off all the heirs, and a donation to Bethany College, and worked faithfully in settling all his father's business and performing his wishes. And thus a blessing rested upon even the carrying out of his will after his departure from earth!

But oh! the spiritual blessings are of infinitely greater importance than all temporal and earthly benefits can be, though it becomes us to be grateful and thankful for all temporal favors. I trust that the labors, teaching, preaching and writings of the good man in our Master's cause, will go down to bless posterity and humanity, the wide world over.

I am happy, truly happy, to daily learn in my old days the great good that is being so extensively effected by our numerous brotherhood all over the land, especially by our proclaiming brethren, who are well instructed in the Divine Word, making the Bible interpret itself, and not drawing on fancy or spiritualizing. In this they are strong, able to earnestly contend for the "faith once delivered to the Saints." I heard of Dr. Cuyler, of Brooklyn, New York, preaching in Southport, England, lately taking for his text, "They cast four anchors out of the stern and wished for the day." I presume he must, in some way, have spiritualized the text, but in what manner I did not learn. The Disciples take some tangible saying or doing of the Saviour, i. e. his "commission" in the last of Matthew, on the introduction of the Gospel to the Gentiles, or the command to obedience, that lost sinners might come to repentance and be saved. Saved from what?

From endless death and woe! When father Thomas Campbell first issued his declaration, it was with the hope of bringing about the union of Christians. The bickering and feuds of sectarians was that which distressed him. Indeed, he had suffered under such false teaching and wished to throw the spells off, not only for himself, but for the good of others, also, he labored unceasingly. At this same time, his son Alexander (who was in Glasgow, 1808) was undergoing a revolution in his mind and heart and was ready to sympathize with his father and help him correct the proof sheets of the said "Declaration," after he arrived in 1809. He had while in Glasgow given up the custom of giving in at communion season the "Metallic Token," and was so greatly impressed with the inconsistency of the usage according to the light beaming upon him from the word of God, that he handed it back, and did not use it. Thus from the time of the arrival of Mr. C. in America it may be understood that it was *step by step* that the Reformation was brought about and introduced. He led his father and others to be baptized by immersion, going on his errand to a Baptist minister to have him come and baptize him. But the work was so great and so grand, in which he was engaged, that he was hardly aware of its magnitude himself, and it transcended by far what he at first contemplated, as the record in the "Memoirs" concerning it shows. Christian union was his father's great topic and others grew out of it in harmony with the words of God. The return to the "Bible and the Bible *alone*, and the laying aside of creeds, traditions and doctrines

of men, with all sectarian parties and divisions amongst Christians, with the plea for the observance of the "Ancient Gospel" in our religious practice and worship, can only be accredited to the labors and teachings of Alexander Campbell, as drawn from the fountain of Divine Truth, one of the humblest and grandest of men. A short time previous to his departure, he was sitting calmly and thoughtfully, I being alone beside him, when looking up into my face, he said, "well I had a work to do and I did it." He no doubt felt that he was the Lord's servant and had a work to do.

Oh! for holy, self-denying, godly lives, to be exhibited by all who profess the religion of Jesus, that the world may know they have been with Jesus.

Such was the devotional turn of mind of my husband, that often he would soliloquize—most thrillingly when he thought no ear heard but that All-hearing ear of him whom he was addressing. He was most exemplary in temperance, both in eating and drinking. We never used wine as a beverage at table—it was customary to hand wine and cake to callers, but even that was laid aside. I put away my decanters the second session of the College and have never used them since. Mr. C. was quite a tea-drinker, and has been heard to remark, "if it were 'poison' it was a slow one for he had been drinking tea more than fifty years." In early times he used tobacco, but thinking it *wrong* and *injurious*, determined to deny himself the use of it—he laid a piece of cavendish tobacco upon his desk before him, and conquered himself by refusing its use. After many years, when traveling in Missouri, in the winter,

the atmosphere being damp, he used the pipe *moderately*. But I could still advert to many things of value as examples in his Christian life.

CHAPTER XX.

I HAVE been so fortunate as to have two letters of his fall into my hands, full of wisdom and instruction, had I feel assured they will afford both profit and pleasure to my readers, especially as they are of a late date. The following was written to his son Alexander, while with his family in Louisiana, at the commencement of the nation's civil distress:

BETHANY, VA., April 10th, 1861.

My Dear Son:

This leaves us all in good health. I am just preparing to leave for Old Virginia, on a begging tour, for the completion of Bethany College building. Your mother accompanies me, in company with Elder Errett. We leave this afternoon for Wellsburgh, via Wheeling; we start on to-morrow morning for Washington City. All things here move along in their wonted channels and course. We are not very sanguine of doing much in the midst of the excitement now pervading the Old Dominion. Our stock, so far as known to me, are in a good condition. The winter has been

unusually mild. We are all, however, anxiously awaiting your return, and will cordially greet your appearance amongst us. The great excitement now existing in the Old Dominion is not propitious to our interests and success.

But, like our American climate, the people are much given to change, and we hope for a calm. "They build too low, who build beneath the skies." There is no perpetuity in human affairs. The clock of life runs down and needs to be weekly wound up. So do all the transient and ever-fleeting concerns of earth—political, economical, moral and religious. There is no long pause in the drama of humanity. We are forced into life, forced through life and forced out of it. There is but one strong anchor to the ship of human life and human destiny. And that, too, finally loses its moorings, and runs aground, or dashes upon some unknown rock or sea coast, and then we take a long boat, and put to land, leaving the cargo to sink or swim, as the case may be.

Solomon, the wisest, the richest, and the greatest of kings, and the only king who ever built a palace for the God of Israel, and who made the largest experiment on the benefits of his own kingdom, and for the large family of all humanity, gives in "a small treatise called the" Ecclesiastes, or the Preacher, his own experience, with a challenge added, which no man ever did accept. His challenge was: "What can the man who follows me do?" What more large, what more splendid, what more magnificent achievements can be accomplished than those which I have made, than those which I have

achieved. And adds, all is vanity—vanity of vanities, and there is no reality in them all. This was the purport of his life, and of all his experience. Hence, he frankly and kindly gives the result, the conclusion of all his wisdom, riches, and honor, in these words. Now, let us hear the conclusion of the whole matter of my experiments. It is found in one short period:

"Fear God, and keep his commandments; for this is the whole *happiness*"—not merely "the whole duty" which he owes to himself, to his Creator, and to his fellow-creature, but the whole happiness which he can enjoy while living, while dying, and in the everlasting future of his being.

There is not one lingering doubt in my mind that this, and nothing short of this, did ever, can ever, or will ever, make a happy, an honorable, and dignified man.

Please tender my most affectionate regards to your better half, her parents and relatives at home whom I know, and accept for yourself my most paternal affection, in all of which your most affectionate mother most cordially unites. Virginia and Decima also, on hearing this hastily conceived and hastily written, brief epistle, cordially sympathize in it, and with your mother, wish every blessing to be vouchsafed to you and yours.

Your ever affectionate father,

A. CAMPBELL.

We arrived at Charlottesville on the following Friday. Brother Goss and brother Coleman came down

to see us. Mr. Campbell preached on Lord's day to a large audience. Brother Errett preached on Monday night; many of the students of the University were present on both occasions. I am a little at a loss to be able to say whether it was on Monday morning or Tuesday information came that Fort Sumpter had been fired upon; the day after war was declared, (we had left home during a *lull*, and with the hope there would be none) and to think of going to Virginia, under such circumstances, would be useless. We left for Gordonsville (after enjoying the hospitality of brother Westenburger while there) on Thursday morning. At Gordonsville we met Mrs. Dr. John Campbell, who was returning from Staunton, where she had been visiting her daughter at school. Mrs. Campbell was under a good deal of excitement as to how she could return home; however, as we were returning home, we were happy to have her in company with us. Brother Errett took charge of her luggage, and we passed through Washington and Baltimore, crossed the mountains, going by Altoona, and arrived at Pittsburgh on the night of the 19th, and on the 20th arrived safely at home. Bro. Isaac Errett had traveled with us in the State of Indiana some eight weeks previous to our going to Virginia, ever proving himself an able champion of the truth, and was a delightfull companion.

But the other letter promised from the pen of the devoted father, to our beloved youngest-born, in his early days, on the importance of acquiring an education, and the strong, deep utterances on the subject of

education cannot but impress the readers with its inestimable value. Both my sons enjoyed the benefits of Bethany College, as well as some of my grandchildren. My granddaughter, Mary Campbell, daughter of son Alexander, has taken a full classical course, and is to graduate the coming June, 1882. But to the letter:

HUNTSVILLE, MO., Oct. 22, 1859.

My Dear Son William

Your mother and myself are now in this place, and have been here to-day, and to-morrow will preach, and leave for St. Joseph. We have had a very pleasant tour from St. Louis to this place, having spoken at sundry places on our way here. We leave to-morrow morning. We have had good weather and good company in all our journeyings, and have been as successful in our mission and its objects as we could have expected. I cannot yet decide when we shall turn our faces homeward.

I hope to hear a good report of you when I return home, that you are in good earnest prosecuting your studies. Your advantages for obtaining a good education are as good as, if not better, than any boy that I know. But should you not avail yourself of these opportunities, it will be a great loss to you through life, and a great mortification to your affectionate mother, as well as to myself. I do hope that I will have a good report of you on my return home. Education makes the man of mark, of respectability, of usefulness to himself and to his contemporaries. I do, therefore,

fondly hope that I shall not be disappointed in my fond wishes to give you every opportunity of acquiring a solid, a useful, an honorable education. It is the best thing I can do for you, for without it you can neither honor me, nor make yourself respectable amongst that class of society in which I desire you to have an honorable standing. Nothing on earth can compensate for the want of it. No prosperity, no wealth, nothing perishing can compensate for the want of it. A youth that has the opportunities which I give you, and does not improve them, dishonors himself and his parents, and mortifies all his friends.

I trust I need not urge you to *master* every study assigned you in a college course; for unless this be done faithfully, neither I nor any one else can ever compensate the want of it. I, with your mother, am exceedingly interested in your welfare and happiness, and we can never promote either, without your best endeavors and perseverance to accomplish it. Be careful to master every lesson, for unless this be done you cannot advance in your classes, or in your qualifications for usefulness, honor or happiness. I beseech you, then, to concentrate all your powers, and employ all the opportunities I afford you for acquiring an education; without these I cannot have confidence that you could properly use anything else that I could give you.

In all this your kind and affectionate mother concurs with me. Present to your sisters my most affectionate remembrances, and those of your kind and devoted mother.

Your affectionate father,

A. CAMPBELL.

I and your mother desire that Harvey will commit some new chapters to memory, and you will attend meeting with all propriety. I do not wish you or Harvey to use a gun in my absence. In my kindness I have special reasons for it. Preserve this letter till my return home. A. C.

The boy Harvey was an Indian lad, some nine years old. When Mr. Campbell had his agent D. C. Roberts, of Illinois, traveling for the *Harbinger* and also Bethany College, he got the boy for Mr. C., being instructed by him to get a healthy lad, as he wished to educate one of the sons of the red man; Mr. C. thought they had been unkindly treated, and felt a strong desire to have one under his own training; so Harvey was brought into our family, and cared for with attention and kindness. He was of the Iowa tribe, and was obtained from an uncle of his, by paying a sum of money for him; he was bright, and lived with us some nine or ten years. Mr. C. sent him to school, and wished to have him educated at Bethany College, but he wished to return and see his friends, and brothers and sister. He had some land near St. Joseph, Mo., from the Government, that was also an object to return. It was Mr. C.'s desire to teach him the Christian religion, and have him influenced by it, that he could return and preach to his brother Indians; he left in the beginning of the civil war. He was ever grateful for the favors he received here. I have understood that he died not long since.

Mr. Campbell had also in the family for a length of time, Joseph Maria Carvajal, the Mexican General of

great notoriety; he came to Mr. Campbell from Mount Sterling, Kentucky, introduced by a friend, who wished Mr. C. to educate him. He had been brought from Mexico by a gentleman of Kentucky, who had gone there to merchandise, and had this young lad in his store; he afterwards (by the consent of his mother) brought him to Kentucky, intending to educate him, but this friend dying shortly after, Joseph fell into other hands, and finally into Mr. Campbell's; he was very bright and prepossessing in his manners. He was a member of the church, and quite consistent as such. He became a great reader of Mr. C.'s writings, and when he returned home he took many of them with him. In after years he sent to the college at Bethany two sons, Antonio and Joseph; they were in our family during the Mexican troubles, and also during the civil war. The eldest graduated, but the youngest, without finishing his education, went with his brother, to meet their father in New York. I might with propriety add, that our house was ever a resort for young and old, and for those of high as well as low degree, for rich and poor, for home friends and for foreign friends. From the day of my marriage till the time of Mr. Campbell's death, it was always open for the entertainment of friends as well as strangers, and while I knew he had the privilege of entertaining and edifying our guests in spiritual matters, I felt it a duty to minister to the body, and attend to domestic concerns; and the remembrance rests in my heart as a blessing in my old days, as it did with Job, that no indigent person was ever turned from our door!

Persons often came to stay a week, a month, or a year, and felt at home! Brother Tener, from Ireland, spent months with us. He sailed for America with his brother William for his health, (William became a preacher of the Primitive order at early age, having read some of the writings of Mr. C.; he took the Bible as his infallible guide, and preached when only sixteen) but his was an early exit from this life; he died on his voyage here and was buried in the sea! Oh, the precious promise, "the Sea shall give up her dead;" and thus the brother was a welcome visitor in his affliction. Brother B. D. Hurlburt spent the winter with us after his baptism, years ago; he, too, has gone to rest—dying upon his knees at a Methodist prayer meeting, in Beaver, Penn. The late brother John Taffe (who left a donation in his will of four thousand dollars, but neglected to sign his name to it, and dying suddenly, of course it was lost;) spent the winter and longer, some thirty-seven or thirty-eight years ago, and came to spend the winter when Mr. Campbell was taken ill. "Uncle Johnny Campbell" (as he was styled, though not a relative) was for some time an inmate of our family. While in Ireland he was sent by one of the Christian churches to travel over the hills in parts of that country to teach the way of salvation from the Bible only, and was called the "Bible Reader;" he was mighty in the Word of the Lord, and able to meet the Roman Catholic, or any Protestant, trusting in "traditions or in creeds." He came to Bethany in 1857, and lived and died a Christian at eighty years of age; his wife and eldest daughter are in the spirit land with him; his

family consisted of a wife, two daughters (born in Bethany), his aged sisters and a friend that came with them; she is now a teacher in our high school at Bethany, sister Jane Smith.

Brother Wm. Llewellyen died at Bethany some time since, in his sixty-ninth year; he was born in Wales; he was engaged as printer for twenty-nine years in Mr. Campbell's office. He became a member of the church under the ministry of Mr. C.; and he lived a devoted Christian, filling the office of Deacon in the church many years. His widow and daughters are members of the church and still reside in Bethany.

Brother Moses Lard, brother Robert Graham, and brother W. F. Emmons, were highly prized, occasional visitors, with the brethren Haydens, from Ohio, and hosts of others too numerous to mention.

Brother J. E. Curtis, one of Bethany's oldest and most prominent citizens, (merchant) and one, too, of our faithful and most efficient Sunday-school workers for years, I am happy to say, is still with us.

Our beloved sister Mrs. Gish, wife of Dr. Gish, of Kentucky, was a guest of ours for some time after the loss of her first husband, James A. Young, who died in Tennessee. And sister Sarah Davies (nee S. Whally) from England, spent some two years with us; she too, has left for the spirit world. Selina Chapman and Nannie Chapman were long inmates in our family. And sister Eliza Davies, was also with us, and her stay was at the time of my affliction in the loss of my beloved daughter, Margaret Ewing, who left a lovely infant a few months old; sister Davies kindly took the entire charge of it until its death, at one year old.

Sister Maria L. Medary, and sister Mary Hanna, were also beloved visitors.

Two of daughter Mary Anna and son Alexander's young children lie entombed in the cemetery---they were brought up from Louisiana at the close of the war. Oh, what precious deposits have been laid up in the cemetery, old and young! Dear mother Brown's history is of no small interest; she was the wife of Major Glass, and was carried off a captive by the Indians, and recaptured by her husband, who followed over "Lick Hill," in her track. She was a courageous woman, and after years the widow of Major Glass became the second wife of John Brown; she died in Wellsburgh at the age of seventy-four. Mr. Campbell's mother lies in proximity to her in Bethany cemetery; she died at the age of seventy-two, and my mother died nearly at the age of seventy-seven. What a resurrection there will be of dear ones!

A cousin of Mr. Campbell whom he had sent for from Ireland, was employed as tutor in the family, and proved an efficient one for a length of time. Though young, he was well educated and highly accomplished; his father (brother of Thomas Campbell) was a teacher in the city of Newry for fifty years. Bro. Enos Campbell, the person referred to, is one of our most prominent and earnest preachers at this time. I feel just here like giving a little episode, in connection with his youthful days at Bethany. He was fond of music, and had procured a fine violin, quite inspiring in its resounding tones. It was practiced upon principally in the school room, in the yard adjacent to the house.

Not being far from the public road, it attracted the attention of passers-by. It went on very pleasantly for a little while; twice I felt a delicacy and regret to be obliged to put my veto on its continuance, but associating dancing with fiddling (and being opposed to it then, as now) and Mr. Campbell being from home on a tour, and not for a moment wishing passers-by to imagine music and dancing in our domicil, I kindly requested brother Enos to take it up to the farm on the hill, at son R. Y. Henley's; he did so, and occasionally went up to enjoy the vibrations of its spirit-stirring strains. Brother E. K. Washington was also a tutor for us many years. He is now a lawyer in New Orleans. He wrote a volume entitled "The Echoes of Europe," having visited Europe with a young gentleman from Louisiana. It is a most interesting and valuable work. Sister Jane Eliza Campbell, the late wife of our good brother T. F. Campbell, of Monmouth, Oregon, who was a graduate of Bethany College; spent some five years with us as a teacher.

I wish I could give the names of the Alumni of Bethany College, now over five hundred, but there are good representatives everywhere, you see, I still linger over Bethany College. It was an object so dear to my husband that this fact must be my apology; his hopes were so strong in the good it could do when he would he laid in the dust, and surely it has, and will, I hope, still continue to bless humanity by sending many strong and loving hearts, well instructed in the Bible, to proclaim its power to a sinstricken world. Brother W. K. Pendleton has long been associated with it, as

he has also with the *Millennial Harbinger*, and is well able to teach and preach the Word of God, and bids fair (though the frost of age shows upon him) to hold on his way some time longer.

There is much still to be taught and improved in all the colleges of the land; and nothing but the true knowledge and the introduction of the Bible, daily read and revered and taught in them, can elevate man to his true dignity as an accountable and immortal being.

It was not long since asked by the "Rev." A. H. Strong, D. D., President of the Rochester Theological Seminary, of New York, (Baptist) after having shown the various things introduced into the colleges, he adds, "much of the instruction formerly given in Biblical studies and Christian doctrine, is no longer given." But the most important question proposed by him is as follows: "Why is it that all other sciences are supposed to form a necessary part of a liberal education, while no place can be found in a college curriculum for the most important of all, the science of God?"—From the Boston Watchman.

The custom of "hazing," practiced in colleges, can not be a wise one, inasmuch as evil consequences often flow from it; however, it is about being put down by *law*. It was thought when the instant death of a highly esteemed young man took place at the Cornell University, by the thoughtless fellow-students, it would be forever done away with.

The uncalled for and ungentlemanly "bogus programmes," gotten up in colleges for amusement at the close of the college session, is intolerable and ought

not, for the good of the students and the honor of the college, to be tolerated; but so much secrecy has prevailed that detection of the writers is impossible. It has been perpetrated in time past in Bethany College, but is out of vogue now; to the honor both of student and college! In 1879 I heard of one in progress that was to appear, as usual, at the following June commencement. My deep interest in the welfare of Bethany College nerved me with courage, and I determined to try the experiment of an appeal to the manliness and honor of the students to abandon the practice. I had a friend and former student to announce at their societies that I would address them the next morning on a subject of importance to them, not, however, giving the slightest idea of the topic. The morning being bright and favorable, I found nearly all of the students assembled in the Lecture room. I ascended the stand, and after reading and introducing the subject, I laid down my notes and proceeded to enlarge upon the evils of such a course, hoping that it would be forever abandoned, &c., &c. They heard me with profound respect, and to the honor of the class of 1879 no bogus programme appeared, although it was said they were being printed. So the innocent were free from implication, and the guilty ones were never known; and so ended the practice, never I hope to be revived while Bethany College is in existence.

The young should be taught to guard against the follies of youth, and shun doing that which would be a blot on their escutcheon in after life. "A good name is better than precious ointment." Oh, I naturally

yearn over dear Bethany with my prayers and earnest desires for its advancement in all that is good and ennobling! I trust the candlestick will never be removed from the Church, and that light will shine forth from it in many ways, in long years to come.

And dear old Wellsburgh, (once called Charlestown) almost the place of my nativity, my earliest recollections being there, my father coming from Pittsburgh to reside there. I was in the first steamboat that ever floated on the waters of the Ohio from that town. A party of young gentlemen and ladies made a short trip by way of experiment, and well do I remember, now more than seventy years ago, seeing the long keel boats ascending and descending the beautiful Ohio river, when it required from seven to eight stalwart men on each side to propel the long, loaded keel with freight weighing it down to the water's edge, almost even with its walking boards; and then the long ash and hickory poles, that the men put against their bronzed shoulders, bending over to give their strength to their work. And O, how often, while gazing from the bank, have I sympathized with them, seeing them working under the rays of the sun at noon-day. But music, sweet music, lessened their toil, their songs resounding from shore to shore; besides, in addition, the thrilling tones of the French horn, so enchantingly beautiful in the mild evening air, lingering upon the still flowing waters, lives in memory yet. And in after years I was baptized in that river, and united with the early brothers and sisters of the church, and there, too, I was married. Oh, the flight of time! What changes it brings with every rolling year!

ACROSTIC.

"**A**—giant intellect, well-balanced brain,—
L—ogical mind, making mysteries plain,
E—nquiring the why? then solving the doubt,
X—enophon of great fame knew naught about.
A—warfare so grand and so holy as thine—
N—or gained as did'st thou, favor divine,—
D—uty to God, and, *our duty* to man,—
E—ver thy watch-word while leading the van,
R—ight well did'st thou follow the "Gospel plan."

C—arry the warfare on against sin,—
A—nd bright laurels for "Christian Unity" win.
M—usty traditions and doctrines overthrow,
P—rove from God's word, that mortals may know,
B—y faith and obedience pardoning love.—
E—njoy by the same, sweet peace from above.
L—ong, long will thy name and thy deeds be known,
L—ong as Jehovah sits upon His Throne."

JANNETTE.

June 7th, 1875.

The writer of the foregoing "Acrostic" sent it to me, a short time previous to the unveiling of the marble bust of Mr. Campbell in Bethany College. She had seen a notice of it, and greatly desired to be present, but could not. The ardent admiration and regard she bore for Mr. C. were poured forth in the lines given. She had lived in Bethany many years since with her parents, and had taught school for a time while sojourning not far from the village, but was then in a distant city; her parents are no more, but she bore in mind the great and good man—"the righteous shall be in everlasting remembrance."

Son Alexander's wife was with us during my dear husband's illness; they, with the children, all came up

from Louisiana after the civil war ended. It was in June, and as their house was occupied, they remained with us until April. Daughter was devoted to Mr. C., and aided greatly in attending to him in his illness. She kept also an interesting diary all the time, which would be read with interest were it transferred to these pages. He was so patient, so cheerful, and so happy all the time of his confinement to the bed—it was not long, however, only a little over one week. He suffered from an oppression of his chest and difficulty in breathing from the lungs, though little or no cough. He had gradually grown weaker, and suffered with some hoarseness, not much pain. Only two or three days previous to death he complained of a pain in his chest, showing the seat of his disease. All the time he was glad to see friends come in and speak to him, always manifesting an interest in their welfare, and inquiring for their health and well-being. The house was open for all to come, without any restriction, all the time. Indeed, we had many visitors, from the time he gave up attending the morning lectures at college and remained at home. Many of his friends on coming to see him would remark, "Well, brother Campbell, I see you are getting old;" he would pleasantly respond, "Oh, yes, I find a man cannot *live long*, and not get old." But his conversation was inspiring and spiritual; he also enjoyed reading, and having one read to him; he took an intesest in all the meetings of the brethren, and was glad to have friends give him all the information they could relative to the labor and work of the brotherhood. He took his medicine and nourishment

without the least trouble. But if I happened to be absent from the room for a little while he would address me on coming in: "Why, mother, (he addressed me by that appellation many years) where have you been?" And in a playful tone would remark, "I have been thinking of advertising for you!" When leaning over him at one time and asking him if he was in any pain, he replied: "I am only *sorry for you, sorry for you.*" Oh, surely the widow does need sympathy when losing her head, her husband, and thus it is written: "and let thy widows trust in me." And if we do not go to our Heavenly Father for comfort, for guidance and support in our widowhood, all other sources will be in vain. His promise stands firm, and will never disappoint. His conversation during his illness was beautiful and edifying; his exhortations to read the Bible, to make it our daily study. The Book of Books, as he called it, a library within itself. He spoke much on many valuable subjects—spoke of the Apostles, and exhorted all to spread the Gospel; he repeated hymns and parts of Scripture. At one time, when Dr. Richardson offered him a glass of water and spoke of the wisdom and goodness of God in bestowing upon man so great a blessing, he earnestly exclaimed, "How wonderful are thy works." The Doctor added: "In wisdom thou hast made them all." Mr. Campbell repeated with emphasis: "In wisdom WONDERFUL hast thou made them all," and then in association with the cherished idea of his Redeemer, he continued. "His *name* shall be called WONDERFUL, COUNSELOR, The MIGHTY GOD, The EVERLASTING FATHER, The PRINCE OF PEACE.

But I perceive that I have been dwelling upon my dear husband's last hours and last sayings in the prospect of his departure, and yet, having much I wish to pen before closing up these pages, written in such a desultory manner, but my apology is, the longer I live the more I feel that I am approaching the reunion with the absent loved one, indeed, I may say, all the absent loved ones, that have passed away, and I naturally turn to their precious lives and memories, loving to think and speak of them.

CHAPTER XXI.

I THINK I can truly say that I daily carry with me three great worlds of thought, if not great thought. It is thought encompassing nearly four score years in the past, and taking in with interest and intense feeling a wide survey of humanity, the Christian world, with the "Heathen" bowing down to "wood and stone" in the present; and surely above and beyond all, I have a glimpse, by faith, of the great and glorious unseen world of light and glory—the home of the Redeemer of all ages and generations, with the great white throne of God and the Lamb, that shall endure forever and forever! These occupy the thoughts and the emotions of my heart unceasingly.

Our America! Our great American Nation! Our

Protestant part of it, I am wont to say, I think "are *slumbering, not awake*" to the two dangerous foes she is nourishing in her bosom: The Roman Catholic community and the tribe of Mormons. The former of these two, forms a respectable element in our civilization. But their teachings, their dogmas and practices are at variance with our Government. Don't be startled, reader, *it is even so*. They consider obedience to the "Holy Mother Church" infinitely more obligatory upon them than all the laws of the land. Whether in unison with their feelings, or contrary to them the Church must be obeyed, or exclusion would follow, and out of her limits no one can be saved—no Heretic can reach the portals of glory, is their dogma.

No fable this. They have proclaimed it and do now announce it from the exalted man that sits upon the banks of the Tiber to the humblest cloistered monk. I speak respectfully of them as men, but their dogmas are at variance with the oracles of Jehovah. And yet, our people, under all these ominous conditions, sanction them. Legislators (not professing Christianity) give them their support in order to obtain their votes. But I allude principally to the far-seeing body of our professing Christendom, who are educating (since their freedom) our colored race, and thus, in prospect of obtaining votes in the future, they hope to see a dignified Roman Catholic seated in the Presidential chair. Then will come antagonism and contention in earnest, and all in the name of doing God service.

As an evidence of their far-seeing policy and ambi-

tious designs it is known that they have the City of New York nearly under their official control. They also own millions worth of property in the best part of the city, and in all the large cities of the eastern, western and southern States. Professor Loos, of Bethany College, several years ago gathered up the statistics of the city, and ascertained that only two functionaries of the whole City of New York were Protestants. I have no personal feeling of animosity nor was any cherished by my revered husband, who held in 1837 that memorable debate, in the city of Cincinnati, with Bishop Purcell. I mention an incident that took place the day after the debate closed. Mr. Campbell was invited to attend a large social dinner party at the house of one of the prominent members of the "Mother Church." He went and, in company with the Bishop, enjoyed the kind social interview. I have heard him speak of it with pleasure frequently.

Mr. Campbell was never at any time in *all* his public debates thrown off his guard, nor did he, in the least, lose the equanimity of his mind. It was not for personal victory he contended, it was for the advocacy of truth. "The truth," and for the honor of the God of truth. He possessed perfect control both of temper and tongue. To the best of my recollection, I do not remember of seeing him, during all our married life, but slightly angry on two occasions, and then just a momentary indignation. He often quoted King David, Psalm xxxiv, 12, 13: I Peter iii, 10, 11, 12, as a good receipt for long life. Treat all men with respect was a motto with him.

But I intended more connectedly to have referred to the origin of the debate with Bishop Purcell. I accompanied my loving husband the first time to Cincinnati, to attend with him "the College of Teachers," (it was for the furtherance of education) held in that city the 3d of Oct., 1836. We were the guests of Bro. and Sister D. S. Burnett during our stay. It originated in Bishop Purcell expressing himself in opposition to the "Bible being recommended as a universal school book," in a lecture by Dr. Joshua L. Wilson. Mr. Campbell adds: "And on hearing this objection enforced by one of the inferior clergy, President Montgomery remarked: "I was not only reminded of the professed immutability of that community, but withal, somewhat astonished at the bold pertinacious manner in which those learned Catholics, even in a Presbyterian meeting-house, sought to exclude the inspired volume from the common schools of our country." Bishop Purcell also affirmed at that time, "the Protestant Reformation is the cause of all the contention and infidelity in the world." But it is too lengthy to pursue further here. It can all be gathered by the inquisitive reader, by referring to the *Millennial Harbinger*, Vol., 1836.

In recurring to Cincinnati and the memorable debate held with Bishop Purcell I wish to call attention to the following extract from the "*Courier Journal*," referring to the debate held with N. L Rice, late of Lexington Kentucky.

EXTRACT.

Mr. Campbell had arrived at the conclusion that the Greek word *bapto*, throughout its two thousand flexions and modifications, always retains its radical meaning of *dip*, and he asserted in his debate with Mr. Rice, of Lexington, in 1843, that by no author, sacred or profane, had any word derived from this root been used in the sense of *sprinkle* or *pour*, and further, that no version of the Scriptures, ancient or modern, had ever rendered it by either of these words. Mr. Rice immediately referred to the Peschito Syriac version, the oldest translation of the New Testament, which, in Revelations xix: 13, translates a word derived from *bapto* by "sprinkled," a "vesture sprinkled with blood," he also brought up the Vulgate, translated by Jerome, which renders the same passage in the same way. He further alleged that Origin, writing Greek, had quoted this same passage, using a Greek word which means sprinkle. This looked like a strong case against Mr. Campbell's position, and would have staggered a scholar less profoundly versed than himself in the science of language. But confident that the laws of language are as invariable as those of nature, and that such anomaly could not exist, he did what Leverrier did when he discovered perturbation among the planets, he asserted that the Peschito Syriac, the Vulgate and the quotations of Origin, were made from a text older than any we possessed, which contained in this passage some inflection of *Ahaino*, (sprinkle) instead of *bapto* (dip). Leverrier said there must be a star, though no eye had seen it, and so Mr. Campbell

said there must be a certain word in a passage though no living man could prove it. This is the ultimate attainment of science to say what the facts be, under given circumstances. The result was the same in both cases. A German astronomer directed his telescope to the heavens and found Leverrier's star, and a German scholar, (the illustrous Tischendorf), found in a convent on Mount Sinai, in Arabia, a manuscript of the New Testament, older than any hitherto known, which contained in Revelation xix: 13, the word which Mr. Campbell had said "must be there."

I see I have again diverged, in thus treating on the foregoing, still, I trust, it is for the good of my readers and in connection with the life and labors of the one who sought to bless and benefit humanity, and as my object is to collect many facts of his home life, in order to show the consistent character of one so eminent before the world in his public career, I trust I will be excused if I have stepped into deep waters, or touched upon his public work. I trust it will all tend to the good of my readers. My supreme desire is to show the power of the Gospel, in moulding the heart and life of one under its Divine teaching and government, and thus bring glory and honor to God the Father and to Christ, our Redeemer and Saviour, with the Holy Spirit, the Sanctifier of man.

The following from his pen gives full proof of his entire belief and trust in God's word and the Spirit: "We cannot separate the Spirit and the Word of God, and ascribe so much power to the one and so much power to the other, for so did not the Apostles. What-

ever the Word does the Spirit does; and whatever the Spirit does in the work of converting men, the Word does. We neither believe nor teach abstract Spirit nor abstract Word, but Word and Spirit, Spirit and Word."

Alexander Campbell certainly did seek to make the pathway to heaven plain and alluring to sin-stricken mortals; and he labored to prevent clouds and darkness from environing it, by the teachings, traditions and doctrines of fallible men. We do not believe in miracles now-a-days, but we can see the kind hand of Providence in raising up men to plead the cause of primitive Christianity. He was raised up and brought safely through storms and shipwrecks to this free land, to bring about and carry out a great reformation of which thousands are enjoying blessings from the work of which they are not aware. Have not dreams and visions and sight seeing ceased that prevailed in my early days amongst the Baptists and others too numerous to mention? The rescue of Bro. J. W. McGarvey from the bottom of the river, in the far off land of the Bible, and apparently dead, and resuscitated and endowed to write a history of that country, so wonderful, so full of proof of God's chastening hand, his power and goodness, would have been called a miracle by some. The truths thus unfolded ought to stagger and subdue the infidel hearts of all who would read. Oh! the infidelity of our country! How I do sigh and moan over it. For to whom much is given, will be their great and just condemnation! But all we can do is, to pray to be "delivered from unreasonable and wicked men, for all men have not faith." 2 Thess. iii, 2.

Mr. C. delighted much in the latter part of his life in dwelling upon the attributes of God. In the following connection I quote them as I find them written in my daughter-in-law's diary book:

WISDOM, POWER AND GOODNESS.
TRUTH, JUSTICE AND HOLINESS.
LOVE, CONDESCENSION AND MERCY.

The entire family of the Campbells that came from Ireland are all, as mentioned before, reposing up in the cemetry. The Doctor, A. W. Campbell, with his Christian wife, (*nee* Phebe Clapp,) and his brother Thomas, with the four sisters. Thomas left four children, Thomas, John, Mary Jane and Lavinia. Mary Jane died with us, in the full hope of immortality. After the death of Lavinia's mother she lived with us most of the time till she was married. Some of his sister Bryant's children are living, and Alexander Chapman and Andrew are still living. The son of his second sister, Campbell McKeever, became quite a distinguished preacher among us. The son of his sister Jane died in the midst of his usefulness, the summer after his uncle. There live four children of Dr. A. W. C., Augustus, Archibald, (the lawyer and talented editor of the *Wheeling Intelligencer*) his sister Jane and Thomas the youngest. Jane sat up with her uncle his last night on earth, and noted down most touchingly and beautifully many of his last sayings, and his lovely, meek, patient life in the last great struggle. They ought to be recorded here, as they were in *the Intelligencer*. The sons of the Doctor and my two sons, enjoyed the benefit and instruction given at Bethany College.

Mr. Campbell's youngest sister Alicia, the wife of Bro. Matthew Clapp, died young. Her children, Thomas and Phebe, are also gone to the spirit land. My son Alexander is a farmer and full of energy and life. My youngest son, William, studied law since his father's departure, having purchased law books previous to his father's death and is now practicing his profession. It was often remarked by his father, "that the study of law enlarged the mind and was highly useful, but the practice sometimes questionable." William has an office in the growing town of Wellsburgh. Both my sons inherit much of their father's logical powers. They, with their cousins, have all confessed their faith in the Divine Saviour, having been baptized; and now it is their privilege, honor and happiness to walk in obedience to all the teachings and commandments of our Lord, and thus, "working out their salvation with fear and trembling, may attain to everlasting life." Their fathers left them rich legacies of a spiritual nature. My sons both have excellent wives, each professing faith in the religion of Jesus, bringing up their interesting children as best they can. My son Alexander married Miss Purvis, from Louisiana, who had come to finish her education at Pleasant Hill Seminary. My son William married Miss Nannie Cochrane, the daughter of Mrs. Jeanette and Dr. P. H. Cochrane, of Louisville.

I am greatly comforted in the love and affection of my children in the absence of their father. They are all devoted to me. Neither their father nor myself ever showed any preference in our family (if I had any

it was a *peculiar feeling* of tenderness for my first born and youngest born). My granddaughter Virginia Magarey, her eldest brother, Alexander, and Mary are all in the church. Shortly after the death of her husband, my daughter, Mrs. Virginia C. Thompson, having lived for some time in the city of Louisville, Ky., received from President Hayes (the first year of his Presidency) the official position of Post-master in that city, which she still holds and discharges its important duties with entire satisfaction to the department at Washington, and the citizens of Louisville.

Mr. C. gave to our youngest daughter the name Decima, and often laughingly remarked, that the Romans went as far as Octavia, but he went as far as Decima. I have only nineteen grand-children, and one dear little great grand-child in South Australia. However, there are some great grand-children—nine or ten in number—that I have not seen. Sarah, the daughter of Mr. Campbell's eldest daughter, removed with her husband, Bro. J. W. Bush, to Texas some twenty-six years since, his health being delicate, and was greatly benefited by the change. He is still living and active in the church, preaching in the absence of an employed proclaimer, and that with much efficiency. Miss Caroline Henly, in old Virginia, is the daughter of Maria Henly, the third daughter of Mr. C. Another granddaughter, Mrs. Margaret Pendleton, in Wheeling, makes up seven more grandchildren; and the son of Clarinda, William Pendleton Jr., all in number eighteen great grandchildren of the first family of Mr. C. But I trust the dear children and grandchildren will remember that

all true greatness must result from *their own* efforts and course in life. The following was often quoted by their dear grandfather:

> "Honor and shame from *no* condition rise;
> Act well your part, *there* all the honor lies."

I have a number of namesakes, and know of several who have died early. My brother Theron, of Moundsville, Va., has a daughter named for me; my brother Edwin, of Bloomington, Ill., (I have only two brothers living) one older and one younger than myself. My mother named me after the Countess of Huntington in England, a very distinguished dissenter from the church of England; in her day she built houses of worship in various parts of the kingdom, and has proclaimers of the Gospel *now* in the field by her liberality.

And now, my beloved sisters, everywhere engaged in the good cause of missions, I cannot forbear congratulating you upon the great and good work upon which you have entered; it is numbered amongst the highest and noblest work the Christian can be engaged in amongst mortals. It is literally proclaiming the Gospel by your instrumentality to thousands who are sitting in the "region and shadow of death." What an honor! What a happiness, in thus being a co-worker with our Heavenly Master, who was our great missionary from heaven, coming from its courts and taking our nature into personal union with his own, that he might "work the work of God the Father," in carrying out this *wonder of wonders*, His mission of love into our lost world.

I have lying before me, a brief history of the organization of the "Christian Woman's Board of Missions." I would that I could transfer it entire to these pages. It appears that in July, 1874, Mrs. Pearre (formerly Miss Caroline Neville) well known in Kentucky and Missouri, was the first to suggest to a friend the idea of enlisting the women of the Christian Church in an organized effort to save and put together all the little sums they could from individual means, allowances, salaries or wages, and devote this amount with such time and talent as could be commended among themselves to missionary work. It appears Bro. Isaac Errett heard of it and wrote articles in the *Christian Standard* under the caption of "Help those women," to the following October General Convention, at a call for such a meeting, to be held at the same time in the city of Cincinnati. Mrs. Pearre presided at the meeting, and with stirring words and earnest prayers laid the plans before seventy-five women. Mrs. Milligan of Ky., Mrs. Sloan and Mrs. Goodman of Ohio, Mrs. Rogers of Missouri, Mrs. Norris and Mrs. Brown of Indiana, Miss Dickinson of Illinois, Mrs. King of Pennsylvania; and with this assistance was organized "The Christian Woman's Board of Missions." Thus began the good work, and like a mighty, flowing river, may it go on and on, and may the blessing of our Heavenly Father rest upon it. Oh! I have not language to express the pleasure I had while in attendance on the late Christian Missionary Convention, of October 20-23, 1881. It was its thirty-second anniversary, and united with it was that of our sisterhood. While

in Indianapolis during the Convention, I was the guest of brother and sister Benton ; he is at present Professor in the Butler University, and was among the early graduates of Bethany College.

Oh ! my beloved sisters, may I exhort you to a continuance in well-doing. I would desire you to read (if you have not) the lives of the three lovely wives of Dr. Judson, the great and good missionary to Burmah, years ago. They were superior women, and endured very great hardships and privations in that heathen land. I have often held them up to my daughters, and to others, as being worthy of imitation in their piety, zeal, and *self-sacrifice*.

The memoirs of the first wife of Mr. Judson, were written more than fifty years ago. She was Ann Hasseltine Judson ; and has given an interesting account of the character of those heathen women, amongst whom she labored. I shall here give a short extract of her "Address to Females in America," relative to their situation :

"Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feelings like ourselves, and of *our own sex*, to perish, to sink into eternal misery? No ! by all the tender feelings of which the female heart is susceptible, by all the privileges and blessings resulting from the cultivation and expansion of the human mind, by our duty to God and our fellow-creatures, and by the blood and groans of Him who died on Calvary, let us make a united ef-

fort, let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate their situation, to instruct, to enlighten, and save females in the Eastern world, and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burmah females have been lost, without an effort of ours to prevent their ruin."

I desire to note here an impressive saying of dear Father Thomas Campbell's: "All enjoyment lies in employment;" then let our employment be such as will be approved of *now* by our Heavenly Father, and at the grand "Assize." In this we shall attain to peace and happiness, and a perfection of our faith; let us keep *immortality and eternal life* ever before our eye of faith; set the value of attaining to their enjoyment above all the transitory enjoyments of earth and time! Yes, above riches and fame, with all the ease and luxuries of palaces and earthly crowns. Crowns did I say? Shakespeare declared "that uneasy lies the head that wears the crown." What I would have all professing christians feel and enjoy is, that everything belonging to our eternal destiny should be valued and prized infinitely above the present and evanescent things of time.

"They build too low, who build beneath the skies."

It has been said that I was "possessed of a melancholy temperament." I have been making my past life to pass before me, and analyzing it. I acknowledge I have deep and solemn heart-felt emotions, and it has

been realized by me in former years, as the greatness and the attributes of Jehovah opened upon my vision, that I felt the contrast so great when looking at my own unworthiness that I have fallen into *doubt*. At such times my revered husband would pray with me, and would kindly and affectionately remark "My dear it is not for us to be putting empty buckets into empty wells, and drawing nothing out; it is in Jesus we must find enjoyment; to him we must look for all consolation and hope; he is our joy and cause of rejoicing before the throne of our Father in heaven." The man of God understood and never reproved me on account of those seasons of depression. The Holy Spirit being promised to all God's children, all we have to do is to "ask, that we may receive; to seek that we may find; and to knock that it may be opened unto us." So, "that the life that I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me." Paul, Gal. ii, 20.

> Now visions of glory encompass my path,
> With the bright hope of full fruition at last.

And I rejoice daily in the knowledge that the Primitive Gospel is being now proclaimed over the land and sea, New Zealand and Australia, and our mother country herself. And although we know England is profoundly wedded to preconceived opinions and old taught usages, yet such is the attractive, alluring power of the precious, simple gospel, when presented by wise, spiritually imbued hearts, that it will conquer and bring joy and rejoicing with it. Our beloved A. T. Magarey preached for us acceptably while at Bethany,

and now it is his ecstatic joy to impart the blessed word freely, without compensation, in Australia, as his Heavenly Father has dealt so bountifully with him.

I have written the most of this work within the period contained in my seventy-ninth and eightieth years. It has been not a little labor to accomplish it thus far, but it has been a labor of love though often my emotional nature would find relief on my pillow, bedewing it with tears, so vividly was I brought into contact with the scenes of the past, and then with strength given me I would return to the work of my pen. I trust it will be read by my brethren and sisters with an affectionate remembrance of the dead, and with their prayers for me, the living. But above and beyond all, I trust it will inspire them with more zeal for the cause of truth and the salvation of the world; and thus honor and glorify their God and Father.

I trust that in view of my age and this being my first and only effort at book-making, that those who may happen to meet with it will not harshly criticise its imperfections of style and arrangement; but as I have drawn much of the matter out of my own experience, and as those happy experiences and truths have been for my own good and comfort, they may prove of some good and interest to others; and that it may go forth under the blessing and the kind auspices of my Heavenly Father, to whom I have looked with prayers and supplications for aid in the work.

Mr. Campbell's influence at home and throughout all the neighborhood was proverbial. No one could have

enjoyed more the many years of his sojourn amongst these hills and vales than he did; his very presence was inspiring, and well do I recall his commanding form, and the impress of the Divine favor that rested upon him, while standing and giving thanks to the Father of Mercies at the family board for all his abounding goodness conferred upon us.

CHAPTER XXII.

MY dear husband's health began to fail in 1854, at which time we made a visit to our brethren in Canada. We spent several days in the city of St. Catharine; while there we had the pleasure of a visiting committee, Elder James Black and Brother Jackson, of Eramosa, Brother Lister of Bowmansville, Brother Elliot of Toronto, Brothers Ash and Farewell of Oshawa, Bro. Shepard of Aylmer.

We had been to the Falls of Niagara at different times and Mr. Campbell's admiration of the scene was unbounded. We visited Brother Black at Eramosa, and were quite a time in Toronto; we were the guests of Thomas C. Scott while there. We met our excellent Brother Oliphant in our travels, who had been a student at Bethany. Our travels and visits in Canada consisted of many days, and Mr. Campbell preached in various places, too numerous to mention. We turned our

faces homeward as Mr. Campbell's strength was beginning to fail. Met brother and sister Burnet at Detroit, where brother B. preached, and were the guests of brother Hawley while there.

Mr. Campbell's detailed account of his visit among the brethren in Canada, in the Volume of *Millennial Harbinger* of 1855, is highly interesting; in it he speaks a great deal of many Baptist friends whom he met. But his health still continuing delicate, we shortly left home for a tour among the brethren in Old Virginia. Mr. Campbell thought the water in that part of the country was more health-giving to him than any place else he visited. We remained several weeks, part of the time in Richmond. While there we were the guests of brother Charles Magruder. We did not reach home until New Year's day, my husband's health being much improved by the journey.

My son Alexander accompanied his father on a long and arduous tour to the South, in the year 1857, and was a great comfort to him, anticipating all the attention he needed. He visited New Orleans, Baton Rouge, and many other places, and did not return until April.

In 1858 he took another laborious journey, on which his son Alexander accompanied him. In 1859 I accompanied him. All these were in behalf of Bethany College, wishing to restore its losses from the fire. Oh! the intensity of his interest for the usefulness of Bethany College cannot be understood or estimated to its full extent. His traveling and work both in America and foreign lands, was immense. In

1847, when in Scotland and amongst its hills, he met with Ira Campbell, who was the possessor of large flocks of sheep. This gentleman was a strong Presbyterian, but afterwards became devoted to the Primitive Gospel, obeying it in heart and life. While there, Mr. Campbell desired Mr. Ira Campbell to send him a shepherd to America: he sent him brother Robert Gibson who came with his wife to our land. He lived upon the farm many years; their family numbered several sons and daughters (one a namesake of mine). He was an active Deacon in our Church for some time, but took cold and died in the full hope of immortality. Several of his children are members of the church; and they, with their widowed mother, still reside in Bethany.

Bethany Village was once (by way of distinction and amusement) by our students called "Mudville." Its rich soil brings with it impediment to travel in our streets. But that has been obviated by pavements, so that this name no longer applies with appropriateness. It is healthful, and has ever been free from epidemic diseases. Persons wishing retirement and comfort during the summer season can find it here. I have frequently remarked to my husband, "that we needed not to resort to watering places for health or comfort during the warm season, as we enjoyed every blessing desirable amongst these hills." And here the parents of sons at college would find it to their advantage to make it their temporary home during their sons' college career. More than fifty years there was only one old-fashioned house standing where Bethany village is now located.

Its beauty, environed, as it is, by surrounding hills, called forth poetical strains from one of the young printers in the office of the Christian Baptist, which stood on the bank of the rolling Buffalo. He fortunately, or unfortunately, fell in love with a blue-eyed lass, not far off on the farm, and to woo her gentle heart to hearken to his lays of love, he fell into transports of poetry, addressing his dear Cynthia as the object worthy of his enraptured heart, and a home amongst the beautiful hills surrounding Bethany. When the voice of spring is heard they are crowned with lovely foliage, and yield delightful shade to all who seek to beguile the hours with books or sweet converse beneath them.

But have I not again diverged? Ought I not to ask pardon of my readers for so doing? One or two more jottings and I must close; and with them must be recorded the closing hours of the one so beloved, and who has called forth these pages. I have his works still fresh and invigorating to read. I have very many notes of his sermons which I had taken down during his preaching, both at home and when travelling abroad with him, so that while sight and memory hold good, time will not be a blank. Besides, I have the comforting hope of ere long enjoying the society of daughter Decima and her good husband, who propose coming to reside in the dear old mansion as their permanent home. Mr. Barclay having lately purchased this homestead farm, contemplates the establishment of a school for boys on the plan of the original Buffalo Seminary, first established by Mr. Campbell. I am happy to know it will undergo thorough repairs and

improvements by their energetic and tasteful hands, as they are needed, after long years of time's cankering touch.

I do thank and bless my Heavenly Father for His kindness and mercy, in conferring upon me the benefit and pleasure of sitting under the Bible teaching and primitive preaching of so many of my ministering brethren, since the departure of dear Mr. Campbell. While in Alabama, in the little church there, I sat under the able teaching of brother Dr. J. T. Barclay, and for some time after his death that of his son Judson Barclay, whose teaching is impressive and most acceptable. At Louisville, while sojourning with my daughter Virginia, I enjoyed that of Dr. Hopson, brother T. Arnold, brother J. S. Lamar, and brother B. B. Tyler—all able and earnest proclaimers of the gospel. When last there, brother Van Buskirk was an acceptable speaker; I have also heard with profit brother Briney in Louisville at the Chestnut street church. I have sat under the ministry of Bro. T. P. Haley, and Bro. Yancey, all good workmen. In years gone past I have enjoyed the impressive preaching of brother R. Milligan; and at Bethany brother Loos, brother Pendleton, brother Skidmore, brother Scott, (a student from Scotland who had preached before coming) and at the present we are favored with lessons of love and of thrilling interest from our Saviour's words and teachings, by Brother Lowe, a former student of Bethany College, and also occasionally by visits from brother F. M. Green, brother E. A. Myers, and brother Moffet, the two latter having been early students of Bethany College. I can-

not forbear mentioning their connection with Bethany College, as it comforts my heart to know the good derived from the *Bible training* of this beneficient institution. I take a great interest in Bethany, and have many friends there whom I value—indeed, the whole community claim my interest and my prayers for their welfare. The dear family at Bethpage, a short distance from Bethany have long shared my love; they are now a broken family, the beloved mother having been lately laid to repose in the last sleep by the side of her husband in the Bethany cemetery. Dr. Richardson, the author of my husband's "Memoirs," was aided by his daughter in writing them; she was his amanuensis, and is now with her husband, brother G. L. Wharton, in Buffalo, N. Y. Fanny, the wife of W. A. Thomson, Wheeling, Va. They are both able proclaimers of the primitive gospel for the salvation of men, and were graduates of Bethany College; there are several other brothers and sisters of the precious household.

Dear Mr. Campbell was a lover of good music; he had when young received lessons in the art, but, as he said, "was born tuneless;" he understood time and loved to make a "joyful noise." He could almost sing "Hail the blest morn! When the great Mediator" etc., and when riding together, through the vales and over the hills of Bethany, he was sure to commence with ecstacy: "'Tis not the law of ten commands," but always turned to the last verse:

> "Israel, rejoice, now Joshua (Jesus) leads,
> He'll bring your tribes to rest;
> So far the Saviour's name exceeds,
> The ruler and the priest."

For the last two years of his life his strength gradually decreased, but he was ever cheerful, ever happy and knew what change was approaching, and when I have been assisting in his dressing—combing his hair, tying on his neck-handkerchief, would pleasantly remark, "Once a man, and twice a child." He was able, the middle of February, to go over in a buggy to the church and assist in ordaining two elders. It proved to be the last time he was able to unite with saints on earth to worship in the church. At times through the week previous to his death he would imagine he was from home, and would urge us to get ready to return; at other times he would exhort to friends in his room most earnestly, thinking he was preaching; he quoted beautiful hymns and passages of Scripture, and often had great difficulty in breathing, but in the intervals he delighted in talking of God's wondrous works. Indeed, as recorded in my daughter's diary, "every word was so emphatically and solemnly expressed that it was a sermon." He exhorted to spread the Gospel through Asia, Africa, America and Europe. Again from the diary: "No one could do justice to this discourse by trying to convey an idea of it." His brother, the Doctor, remained with him throughout the week. Many friends came to aid in sitting up. Brother Jabez Hall, then a student, was very attentive. Brother Loos and brother Pendleton would come and attend to worship, and joined in the singing. Mr. Campbell greatly enjoyed the prayers, and joined in an earnest Amen. Late at night he would request to have worship.

One evening before he died, he was watching the

glories of the departing sun. Its last rays were streaming through the window directly in front of his bed, and fell upon it; his eyes rested upon the quiet glory, and he was told it was the setting sun. "Yes," he repeated, "the *setting* sun; it will soon go down." "But to you that fear My name will the Sun of Righteousness arise with healing in his wings." His politeness and gratitude to his friends during his illness were remarkable—his loving voice touched every heart. At the last, when I saw him nearing the verge, I said to him: "The Blessed Saviour will go with you through the valley and shadow of death." He looked earnestly into my face, for a moment, and then with a great effort said emphatically "That He will, that He will!" and this was about the last expression of dying confidence.

Such were some of the closing hours of Alexander Campbell's eventful and devoted life. His departure was on the Lord's day, (the day he loved so well) near the close of night. His children were all around his bed, and many grandchildren (except the oldest son who was from home and did not get back until the day after his father's departure), when, kneeling beside the dying loved one, I could say, and did say, "those precious lips *never spoke an unkind word to me.*" Oh, the pain of parting with loved ones! But let us keep in view the unutterable joy there will be in meeting on the other side of the Jordan, when disembodied and freed from all the encumbrances of earth and mortality we enjoy Heavenly recognition.

The funeral services were held *at the house* by Bro.

Dr. Richardson. The sad tidings of his death were speedily spread throughout the land, and many came from surrounding towns and cities, among whom were Brother Joseph King (a greatly beloved student of Bethany College) from Alleghany City, Brother Constant Lake from Wooster, and Brother Bishop from Cincinnati, with a multitude of others.

Can you, reader, imagine the ecstacy, the ineffable glory attending a Spirit escorted by angels through the "*pearly gates*," into the society of the angels and the redeemed Saints? And above all have you thought of the overwhelming sensation to be experienced on first gazing on the Personality of Father, Son and Holy Spirit?

It is written, "and they shall see his face." Rev. xxii: 4. The Son I can think of, looking on Him who wore our nature as man, of his love towards poor sinners while upon earth, of what he endured from wicked men, of scourging and buffetting and persecution, all for our sakes, and finally permitting himself to be hung upon the Cross and laid in the grave for the redemption of the world, I can think of seeing him. I can also think of the Personality of the Holy Spirit, as it is represented, coming down like a Dove, sinking into the Saviour's person and not flying away. But to think of seeing "*The Great I am*" perfectly bewilders and overwhelms me with unutterable amazement in the thought of such glory and bliss.

A godly poet in prospect has written:

> "Oh what shall we feel in Thy presence when first
> The visions of glory upon us shall burst."

John Burns' Catalogue.

BAXTER, WILLIAM.

Life of Elder Walter Scott, with sketches of his fellow-laborers, William Hayden, Adamson Bentley, John Henry and others. Steel portrait. 450 pages..... $2 00

Life of Knowles Shaw. This thrilling and intensely interesting biography of this great Evangelist and Christian worker, who has brought more souls into the fold of Christ than any one man in the Reformation. Cloth, price..... 1 00

BRADEN, CLARK.

Braden and Hughey Debate, Baptism; The Action, Design and Subjects of, and the work of the Holy Spirit. I vol., 8vo, 687 pages. 2 00

The Problem of Problems. By Clark Braden. This book should be in the hands of every preacher and believer of the Scriptures. It states briefly the demands of the problem for which Evolution and Darwinism undertake to give a solution. It shows the relation of Religion and Science, and especially Geology, to the statements of the Scriptures. Price..... 2 00

BRENTS, DR. T. W.

The Gospel Plan of Salvation. 12mo, cloth, 667 pages..... 2 50

BUTLER, MARIE R.

Riverside; or, Winning a Soul. 12mo, 174 pages, cloth, illustrated 75

Grandma's Patience; or, Mrs. James' Christmas Gift. 32mo, cloth, illustrated..... 40

BURNETT, DAVID STAATS.

The Christian Sunday-School Library. New edition, with new illustrations, written and published expressly for Christian Sunday Schools and Christian families.

Goodness of God.
Miracles of Christ.
Childhood of Jesus.
Great Preachers. Part 1.
" " Part 2.
Young Teachers. 2 Vols.
The Air we Breathe.
Our Duties.
Mary and Martha.
Old Testament Facts.
Rare Testimony.
Maternal Influence.
The Great Teacher.
Uncle Harlin's Voyages. 2 Vols.
Week-Day Readings. 2 Vols.
History of David.
Law of Love.
Apostle Peter.
Battle of Life.
Plea for Sunday Schools.
Searching the Scriptures.
Americans in Jerusalem. 3 Vols.
Lessons for Teachers.
Law of Beneficence.
The Israelite.
Lectures for Children.
Our Lord and Saviour.
Jesus is the Christ.
Broken Household.
Weeping and Tears.
History of Jesus. Part 1.
" " Part 2.
" " Part 3.
The Chinese. 3 Vols.
Wonders of the Atmosphere.
Fanny Manning.
God's Goodness.
Vegetable Creation. 2 Vols.
Outward Man.
Life of Paul.
The Happy Day.
Evidences of Christianity.

The books are neatly and substantially bound in cloth, with gilt back. Fifty books in forty volumes, 32mo, cloth.....$12 00

SPECIAL INDUCEMENTS.

To all purchasers of libraries, I will give a discount corresponding to the amount invested.

Every school should have a circulating library of carefully selected books, free from the errors of sectarianism and infidelity, and adapted to the real wants of the readers.

I will make it my aim to make a selection suited to the wants of our brethren. I can supply, to order, anything needed in this line.

CAMPBELL, ALEXANDER.

The Christian System, in reference to the Union of Christians and a Restoration of Primitive Christianity as plead in the Current Reformation. By A. Campbell. 12mo, 358 pages, cloth.....$ 1 50

A Debate on the Roman Catholic Religion, held in Cincinnati, O., between Alexander Campbell and Right Rev. John B. Purcell, Bishop of Cincinnati. Taken down by reporters and revised by the parties. 12mo, 360 pages..... 1 50

Memoirs of Elder Thomas Campbell, together with a brief Memoir of Mrs. Jane Campbell. By A. Campbell. 12mo, 319 pages..... 1 25

Familiar Lectures on the Pentateuch, delivered before the Morning Class of Bethany College, during the session of 1859-60, by A. Campbell; also short extracts from his sermons during the same session, to which is prefixed a sketch of the Life of President Campbell. Edited by W. T. Moore..... 1 50

CAMPBELL, ALEXANDER—Continued.

The Evidences of Christianity: A Debate between Robert Owen, of New Lenark, Scotland, and Alexander Campbell, containing an examination of the "Social System," and all systems of Skepticism of ancient and modern times. Held in Cincinnati, O., in April, 1829. Complete in one volume. 12mo, 465 pages, cloth.....$ 1 50

Christian Baptism, with its Antecedents and Consequents. By A. Campbell. 12mo, 444 pages..... 1 00

Living Oracles. The New Testament Translated from the original Greek. By Drs. Geo. Campbell, James MacKnight and Philip Doddridge. With prefaces, various amendations, and an Appendix. By Alexander Campbell. 32mo, 336 pages, cloth..... 50
Large..... 2 50

The Christian Baptist. Edited by A. Campbell. Seven volumes in one. Revised by D. S. Burnett, with Mr. Campbell's last correction. 8vo, 670 double columned pages, cloth..... 2 50
Arabesque..... 3 00

Memoirs of Alexander Campbell, embracing a view of the Origin, Progress and Principles of the Religious Reformation which he advocated. By Robert Richardson. In two volumes, crown, 8vo, Price, per volume, extra cloth..... 2 00
Library sheep..... 2 50
The same, complete in one volume, containing over 1,200 pages, elegantly and substantially bound. Extra cloth..... 3 50
Library sheep..... 4 00

The Works of Alexander Campbell. New Library edition, on fine paper. Six volumes, comprising the Christian System, Debate with Owen, Lectures on the Pentateuch, Debate with Purcell, Christian Baptism, Memoirs of Thos. Campbell. Uniform in size, style and binding. Superior to any other edition for those who desire the writings of President Campbell in a dress worthy of the author. Cloth, beveled..... 7 50

Popular Lectures and Addresses of the late Alexander Campbell. A new edition of this valuable work. The author, a scholar well read in every department of literature, presents in this volume the result of a life devoted to thought and study. He never substitutes speculation for facts, but confines himself to Religion, Nature and Society in their truest, broadest and noblest extent. His wonderful power of reasoning, the ease with which he discusses the most recondite subjects, and the new light he throws upon whatever he touches, cannot fail to interest every reader. 647 pages, 8vo, cloth. 3 00

CAMPBELL, MRS. ALEXANDER.

Home Life and Reminiscences of Alexander Campbell by His Wife. An intensely interesting account of the inner home life of the Great Reformer of the Nineteenth Century, also contains a number of his Sermons, Lectures, Addresses, etc. English cloth 2 00
Half morocco, gilt edges..... 3 00
Agents wanted in every congregation.

CARPENTER, PREST. G. T., AND REV. JOHN HUGHES.

The Destiny of the Wicked. A Debate between G. T. Carpenter, of the Church of Christ, and Rev. John Hughes, Universalist. A large volume of 469 pages of closely printed matter, abounding in Scripture and other quotations, and furnished with a textual index at the close, by means of which any passage used in the discussion can be readily found. Cloth ..... $ 1 50

CHRISTOPHER, DR. H.

Man and His Redeemer; Or, the Remedial System. This work presents the Remedial System in a new and interesting manner, and exhibits the relations which it sustains to other systems of the universe known to man. It shows what part each plays in the solution of the problem of sin. In its argument, it discourses on the nature and being of the Godhead, and develops the relations which the Divinity sustains to the work of his hands, and the subjects of his government. The atonement is presented in an original, Scriptural and philosophical view. The principles which underlie it, and the method of its application, are very clearly developed; so that the justification of God and the salvation of men through it, appear in a very clear and conspicuous light. The book closes with a new and irrefutable argument in defense of Christianity against the most insidious and captivating phase that infidelity has ever presented—that phase on which Scientists of the present day so confidently rely. One volume, octavo. Finest tinted wood cut book paper, cloth 2 00
Sheep, Library style 2 50

CHRISTOPHER, FANNY H.

Duke Christopher; A Story of the Reformation. 32mo, cloth 40

Barthold Milon; A Sequel to Duke Christopher. 32mo, cloth 40

CHURCH SUPPLIES

Furnished at the lowest market prices at time of order.

Baptismal Suits. Very best material. Send size of boot worn. Very cheap.

Book of Church Letters, containing 100 blank forms, with stub for memorandum. The neatest and most convenient published 1 00
Fifty Blank Forms 50

Christian Church Register. With various special rulings and printed headings. Arranged by R. Moffet. Crown Cap (9x14inches), 160 pages, cloth, leather back and corners 3 00

Church Record. We have prepared a cheap and convenient book in which to record the *Names of Members, Date of Admission, How Admitted and Remarks,* containing places for 960 names 1 00

Church Contribution Record, with special rulings and printed headings. Designed expressly for keeping systematic account of weekly contributions. Two editions. Forty pages 1 00
Eighty pages 1 50

CHURCH SUPPLIES—Continued.

Contribution Envelopes. Good white paper. Size 2½x4¼ inches.
Printed, per thousand, only..... $ 2 50
Plain, per thousand..... 1 50

Contribution Pledge Cards. Five hundred..... 1 75

Communion Sets. Send for special circular.

Christian Hymnal—New Edition. Send for special circular.

Christian Hymn Books. Large supply constantly on hand. Send for special circular.

Pulpit Bibles. To meet the frequent demand for Bibles specially suited for pulpit use, we are prepared to ship on receipt of order the following styles. American Morocco, Antique, Sprinkled edges.... 5 00
English Levant, Antique style, Gilt Edges..... 7 50
Turkey Morocco, " " " 10 00
Large clear type, excellent paper, fine printing and strongly bound. They contain none of the extra features, illustrations or illuminations found in our fine line of Family Bibles, and are so desirable in the home circle, but which are objectionable in a Pulpit Bible. A large assortment of Family, Teachers' and Pocket Bibles. Send for price lists.

COOP, TIMOTHY AND HENRY EXLEY.

A Trip Around the World. Including a trip to New Zealand, Tasmania and Australia; with some account of the Christian Church there, and their work and success; together with facts concerning the natives; missionaries, their work, perils and success; with much interesting information, gleaned from the best sources, on the natural history, religion, social and material progress of these countries. By Timothy Coop and Henry Exley. Illustrated. A charming book of travel replete with illustrations and incidents of foreign life and lands. Cloth..... 1 50

CONTRADICTIONS OF ORTHODOXY;

Or, The Chicago Controversy over Salvation. It contains a history of the Controversy, the article on *Modern Gospel Meetings*, which aroused it, the reply of "Kaklem," the answers of the various Chicago clergymen to the questions of the *Times* interviewer concerning the mode of salvation, the most important sermons elicited by the agitation of the question, including those of Mr. Moody, Prof. Swing, Dr. Thomas, Rev. L. P. Mercer, Dr. Patton, etc., with a comparison of the whole with the Bible. It possesses the advantage of giving the views of leading men in the various denominations upon this important subject in their own words.
Paper cover..... 25
Bound in cloth..... 50

CORY, N. E.

The Polymathist. A work containing Essays on Pastoral Work, Scriptural Exegesis and Homiletics, with Briefs and Skeletons of sermons by ministers of various religious bodies. Arranged and edited by N. E. Cory. 12mo, cloth..... 2 00

DAVIES, MRS. ELIZA.

Story of an Earnest Life. A woman's adventures in Australia, and in two voyages around the world. 8vo, cloth ..... $ 2 00

DUNGAN, D. R.

On the Rock; Or, Truth Stranger than Fiction. The story of a struggle after truth as it is found in Christ. By D. R. Dungan. 375 pages, cloth 1 50

Rum, Ruin, and the Remedy. A thorough discussion of the Rum Cure, with unanswerable arguments for *Prohibition.* Every prohibitionist and temperance worker in the land should have it. Buy it, read it, and loan it to your neighbor to read. Price 1 00

Modern Phases of Skepticism. Fifteen Lectures delivered before the Students of Oskaloosa College, 1877. English cloth 1 50

ERRETT, ISAAC.

Walks About Jerusalem. A Search after the Landmarks of Primitive Christianity. 212 pages, cloth 1 00

Talks to Bereans: A series of twenty-three sermons, designed as a help and encouragement to that class of inquirers with whom the Scriptures are Divine authority. 12mo, 190 pages 1 00

Letters to a Young Christian. A work all the young should read.
Paper 35
Cloth 75

EZZELL, S. R.

The Great Legacy. An argumentative and closely scriptural exhibition of the Gospel Plan of Salvation, under the similitude of a will, so presented as to meet popular objections, and remove prevailing difficulties. Cloth 1 50
Arabesque 2 00

FRANCES, MARGARET.

Rose Carleton's Reward. 12mo. Illustrated. 283 pages. Cloth .. 1 00

FRANKLIN, BENJAMIN.

The Life and Times of Benjamin Franklin. It is a thrilling biography, true to life, and a faithful and concise history of the stirring times when the "Current Reformation" struggled for its very existence. The great men who were associated with Benj. Franklin in his successful reformatory movement, are brought prominently to view in this work, and it thus makes a concise history of the "Current Reformation." The work is handsomely bound, and contains 508 pages, with a portrait of Benjamin Franklin. Bound in
English cloth 2 00
Bound in Library style 2 50
Turkey Morocco, Beveled, Full Gilt 4 00

FRANKLIN BENJAMIN—Continued.

A Book of Gems; Or, Choice Selections from the Writings of Benjamin Franklin. It consists of very Choice Selections from the writings of Benj. Franklin, on almost all important subjects connected with the Christian religion. It is brim full of *Common Sense*, wit and Humor, truth and gospel, and as diversified as human life. *A Practical Hand-Book of Common Sense and Scripture.* Bound in English Cloth ..... $ 2 00
Bound in Library Style 2 50
Turkey Morocco, beveled, full gilt 4 00

The Gospel Preacher, Vol. 1. A Book for the People. A Volume of Twenty Sermons written by Benjamin Franklin, Editor of the American Christian Review 2 00

Gospel Preacher, Vol. 2, cloth 2 00

Reynoldsburg Debate. An Oral Debate between Benjamin Franklin, a Disciple of Christ, and John A. Thompson, a Baptist; held in Reynoldsburg, Ohio, lasting four days 1 25

GARFIELD, PRESIDENT JAMES A.

The Great Speeches of James Abram Garfield, with a Memorial Supplement. The honest heart of the masses will ever sacredly treasure the deeds and words of James A. Garfield. The strange story of his wonderful life will never lose its almost romantic interest. Though few of the biographies hastily issued since his death can or do lay claim to much literary merit, yet they all in a greater or less degree, satisfy the universal desire to learn every event in the life of our second martyred President. The criticisms which might be offered on many of these premature biographies cannot be presented against the work just issued—

GARFIELD'S GREAT SPEECHES.

For here we have the words of the man himself, the most enduring monument which can be reared to his memory. This volume contains the important speeches of General Garfield, and they have been classified into three divisions for the convenience of the reader. The first division contains twenty-eight of his Congressional Debates, the second, ten Political Speeches, and the third, sixteen Miscellaneous Addresses. The first will be chiefly interesting as showing what views General Garfield had of many of the most important questions affecting our system of Government. In his Political Speeches the reader will see what vigor he displayed in the advocacy of those doctrines he thought should prevail in the conduct of the National Administration. In the Miscellaneous Addresses the general reader will no doubt be most interested, for here will be found the broadest expanse of a great man's intellect. General Garfield was one of the great orators of our time. He had the magnificent form, the full, round voice, the learning, the ready wit and the command of language that enter into the quality of all great speakers. In addition, we have a Memorial Supplement of 210 pages, containing numerous poems, addresses, etc., with a full account of the Memorial Services at Washington and Cleveland, giving the funeral address at Cleveland in full, and not in the imperfect form in which it was reported to the press and published in several books. There are, in all, fifteen addresses in the Supplement. The last fifty pages of the book are occupied with a statement of "What the Disciples Believe and Practice," by Isaac Errett,

published by permission in this volume, as they appeared in the editorial columns of the *Christian Standard* a year or two ago. This is the first collection of the Speeches of General Garfield that has been presented to the American public. They have been brought together and arranged with much care, and may be depended upon as correct and reliable. Every reading man will be only too glad to provide himself with a copy.
Delivered free of charge at the following prices:
Bound in English Cloth ..... $ 3 00
Library Style (or Sheep) 3 75
Half Morocco, (cloth sides), gilt edges 5 00

Garfield, Life of President. The complete record of a wonderful career, which, by native energy and untiring industry, led its hero from obscurity to the foremost position in the American nation. The whole matter very carefully read and corrected by an accomplished scholar and intimate personal friend of President Garfield, and including an exceedingly interesting chapter by Mrs. Dr. Edson, chief nurse to the President during his sufferings. Profusely illustrated. By William Ralston Balch, editor of *The American*, etc. Printed on finely calendered paper, richly illustrated, elegantly bound in English cloth 2 00
Choice silk-faced cloth, gilt edges 3 00
Full Morocco 5 00

GARRISON, J. H.

The Heavenward Way; Or, Words to Young Converts. This little work abounds in sound advice and helpful suggestions to young and inexperienced Disciples, and will save them from many a snare. Price, bound in Limp Cloth 35
Cloth 50

GOODWIN, ELIJAH.

The Family Companion. A book of Sermons on various subjects, both Doctrinal and Practical. 12mo, 426 pages, cloth 1 50

GOODWIN, MRS. M. M. B.

Autumn Leaves. A book of poems, price in cloth 1 00

GREEN, FRANK M.

The Standard Sunday-School Manuel. It is the result of an earnest and conscientious purpose and study to materially benefit those for whom it is specially prepared. 191 pages, 16mo, cloth 1 00

Life of President Garfield. A Christian biography, making a specialty of his religious and educational life, written in a plain, simple style, adopts it to family reading. By F. M. Green. Cloth, plain cheap edition 1 50
Elegantly bound in half Morocco 2 50

HARDIN, J. H.

The Sunday-School Helper. A practical Hand-Book for all Sunday-School workers containing suggestions on all phases of the work, which should be read and consulted by all workers, and will result in giving new impetus and arouse more earnest zeal in teaching and leading the people to Christ. Also an excellent essay on "Christian Woman's responsibility in the religious education of the Young," by Mrs. O. A. Carr. 144 pages; price 50

HALL, ALEXANDER WILFORD.

Problem of Human Life. By A. W. Hall. The author reviews Darwin, Huxley and Hæckel, in the boldest and most searching and trenchant assault upon the modern theory of Evolution that we have seen. He also has given a searching review of the wave-theory of sound, as taught by its best exponents—Tyndall, Helmholtz and Mayer. * * * We do not see that there is any escape from a revolution among scientists upon this subject. * * * The author has made some mortal thrusts at the wave-theory; and its advocates are put on the defensive, where they will have a hard time of it. * * * This work richly deserves the attention alike of scientists and theologians. Price ..... $ 2 00
Library 2 50

Universalism Against Itself; Or, an Examination of and Refutation of the principal arguments claimed in support of the final holiness and happiness of mankind. 12mo. Cloth 1 50

HAND, G. R.

D. B. Ray's Text-Book on Campbellism. Exposed by G. R. Hand. Price 1 00

HINSDALE, B. A., A. M.

Genuineness and Authenticity of the Gospels. An argument conducted on Historical and Critical Grounds. By B. A. Hinsdale, A. M., President of Hiram College. 276 pages, 12mo, cloth, extra... 1 25

Ecclesiastical Tradition. Its Origin and Early Growth, its Place in the Churches; and its Value. Cloth 75

The Jewish Christian Church. A Monograph. Cloth 50

President Garfield and Education. General Garfield was a scholar and an educator. His earliest fame was won in study and in teaching. He was always the friend and advocate of education. It was in Hiram school that his happiest days were spent, and that he performed the work which in late years he looked back upon with most satisfaction. Hence, such of his utterances concerning education and Educators as have been preserved, attended by suitable memorials of his Hiram life, could not fail deeply to interest educators and cultivated men generally, especially such as belong to the Hiram fellowship. 12mo, 433 pages 1 50

HARTZEL, JONAS.

The Baptismal Controversy; Its Exceeding Sinfulness. By Elder Jonas Hartzel.

This is the latest work from the pen of this venerable and distinguished author, than whom few men are better fitted to write upon this vexed question. The work forms a neat and well executed volume of 337 pages, and contains as a frontispiece a well executed portrait and autograph of the well-known author. 12mo. Cloth... 1 50

The Divinity of Christ, and the Dualty of Man. By Elder Jonas Hartzel.

Important themes handled in a masterly way by a close reasoner and a careful student of the word of God. With as much Rationalism and Materialism as are now afloat, it is important that Disciples everywhere be fully armed. This book of 176 pages is an excellent helper in these controversies, and should be generally read and studied. Price 75

HAYDEN, AMOS SUTTON.

Early History of the Disciples in the Western Reserve, Ohio: with Biographical Sketches of the Principal Agents in their Religious Movement. 12mo, 476 pages, cloth..... $ 2 60

JOHNSON, B. W.

A Vision of the Ages; Or, Lectures on the Apocalypse; a complete view of the Book of Revelations. By B. W. Johnson, editor *Evangelist*. 12mo, cloth..... 1 25

LARD, M. E.

Commentary on Paul's Letter to the Romans; With a revised Greek text, compiled from the best recent authors, and a new translation. The author's well-known ability as a biblical scholar and critic, is fully sustained in this, his life work. It has received the unqualified indorsement of the Disciples of Christ everywhere. The press is unanimous in its praise. Printed on the finest white woodcut book paper. One volume, octavo, 48 pages. Cloth..... 3 00

Review of Campbellism Examined. A new edition with an introduction by Alexander Campbell. The most valuable and popular work published on the differences between Disciples and Baptists. 1 vol. octavo, 297 pages, cloth. Price..... 1 50

LUCAS, D. R.

Conversion of Paul Darst; Or, The Conflict of Love and Duty. By D. R. Lucas. Cloth..... 1 25

MARTIN, J. L.

Voice of the Seven Thunders. By Elder J. L. Martin. This is perhaps the most wonderful book of its kind. It is composed of a series of lectures on the Book of Revelation, by the late Elder J. L. Martin. It has received the very highest recommendations of the press, both religious and secular. It has been called the "Apocalyptic Key." Price..... 1 50

MATHES, J. M.

Western Preacher. By Elder J. M. Mathes. This is a valuable book containing thirty sermons by some twenty-four of our leading preachers, living and dead. It contains a splendid lithographic portrait of the author. Price..... 2 00

Life of Elder E. Goodwin. The Pioneer Preacher, by Elder J. M. Mathes. It is a neat and well-bound volume. It contains a plain and truthful account of the events in the life of one of the most remarkable men in the history of Christian Civilization. It is a book that ought to be read by all, inspiring as it does, to deeds of noble moral *heroism*. 314 pages; cloth..... 1 25

MONSER, J. W.

An Encyclopedia on the Evidences; or, Masterpieces of many Minds, being selections from the master thinkers of the world, on GOD, MAN and DESTINY, comprising a collection of "Thoughts that Breathe," such as have never before appeared in one volume, making a book of 656 8vo. pages. Price, bound in cloth..... 3 00
Library Style..... 3 50
Half Morocco, cloth sides, gilt edges..... 5 00

MILLIGAN, ROBERT.

Analysis of the Four Gospels and Acts; with Leading Queries and Illustrations, for the use of Sunday-schools, Families, etc., 8vo, 413 pages, cloth..... $ 2 00

Reason and Revelation; or, the Province of Reason in matters pertaining to Divine Revelation Defined and Illustrated. Crown, 8vo., 564 double-columned pages, cloth 2 00

The Scheme of Redemption, as it is Revealed and Taught in the Holy Scriptures. Crown 8vo, 578 pages, cloth..... 2 00

Great Commission. Cloth..... 1 00

MOORE, WILLIAM THOMAS.

Views on Life. Addresses on the Social and Religious Questions of the age. 12mo, 331 pages, cloth, extra..... 1 50

The Pulpit of the Christian Church. A Series of Discourses, Doctrinal and practical, from twenty-eight representative men among the Disciples of Christ; with a brief Biographical Sketch and steel portrait of each contributor. 8vo, 589 pages, cloth, extra..... 3 00
Fine edition on toned paper, cloth ex., gilt top..... 4 00

MUNNELL AND SWEENEY.

Shall Christians go to War? A discussion between Thomas Munnell and John S. Sweeney. 12mo, 248 pages, cloth..... 1 00

M'GARVEY, J. W.

Commentary on Acts..... 1 50

Lands of the Bible. A geographical and topographical description of Palestine, with letters of Travel in Egypt, Syria, Asia Minor and Greece, by Prof. J. W. McGarvey. Price, bound in cloth..... 3 00
Bound in Sheep..... 3 50
Bound in half Turkey..... 4 00

M'LEAN, ARCHIBALD.

The Commission given by Jesus to His Apostles, 12mo, 190 pages, cloth..... 75

NEW TESTAMENT COMMENTARY.

Volume 1. Matthew and Mark. By J. W. McGarvey.
Volume 2. Luke. By J. S. Lamar.
" 9. Hebrews. By R. Milligan.
The text used, same as Bagster's Critical English New Testament. Each volume crown octavo, to contain about 400 pages. Per volume, cloth..... 2 00
Per volume, sheep..... 2 50
" half calf..... 3 00

PINKERTON, LEWIS L.

Life, Letters and Addresses of Lewis L. Pinkerton. With steel portrait. Edited by Prof. John Shakelford. 12mo, 350 pages, cloth.... 1 50

PINKERTON, DR. L. L.

Bible Questions. Designed Aid Sunday-Schools and Families in the study of man's only guide to a happy immortality. By L. L. Pinkerton. 18mo, 142 pages, cloth, flexible.....$ 25

HOLY SPIRIT, A SYMPOSIUM ON THE

By A B. Jones, G. W. Longan, Thos. Munnell, J. Z. Taylor, and Alexander Campbell. This is an elegantly bound little book. The style is of the highest order, all of the authors being first-class writers. The subject is profound, and so is the treatment. It has been handled in a masterly manner. The authors are not agreed, but it is a book of investigation and not of controversy. While the reader may not agree with some of the writers, he will feel that everything is said in a fair and manly way. The subject is viewed from every standpoint, which makes the treatise valuable to those searching for the truth. As the name indicates, this little book truly presents a feast, Bound in cloth..... 75

RICHARDSON, DR. ROBERT.

A Scriptural View of the Office of the Holy Spirit. By Robert Richardson. 12mo, 324 pages, cloth..... 1 50

Communings in the Sanctuary. By Dr. Robert Richardson. A series of Devotional Meditations, written in the author's most attractive style. Beautifully printed on tinted paper and neatly bound in muslin. Handsomely embossed in black and gold..... 50

RANDALL, ELDER J. W. and REV. ASA SLEETH.

The Holy Spirit in Conversion. A Debate between Rev. Asa Sleeth, of the Methodist Episcopal Church, and Elder J. W. Randall, of the Christian Church. Question: Do the Scriptures teach the Direct influence of the Holy Spirit in Conversion? 12mo, 236 pages, cloth..... 1 00

REYNOLDS, PREST. J. C.

The Moberly Pulpit. Consists of twelve select Sermon and Addresses. Cloth..... 75

ROE, WM. M.

Bible vs. Materialism, In which the Errors and Sophisms of Modern Materialists are detected and fully exposed, and the true teaching of the Bible exhibited. By Wm. M. Roe. 172 pages, 12mo, paper. 25

ROGERS, JOHN I.

Autobiography of Elder Samuel Rogers. A glowing account of the early struggles of the Christian Pioneers in the West. Price..... 1 00

SCOTT, WALTER.

The Messiahship; or, Great Demonstration. Written for the Union of Christians on Christian Principles, as plead for in the Current Reformation. 12mo, 384 pages, cloth..... 1 50

SMITH, BUTLER K.

Serial Discourses: A book of Twenty Sermons, on various subjects, embodying a brief Synopsis of the Divine Scheme of Human Redemption and Recovery from Sin. 12mo. 324 pages, cloth.....$ 1 50

SMITH, PROF. A. F.

Earnest Leighton. A thrilling story on Catholocism, calculated to do much good. 336 pages..... 1 25

SMITH, ELDER JOHN.

Life of Elder John Smith, With some account of the Rise and Progress of the Current Reformation. By John Augustus Williams. Crown, 8vo, 578 pages, cloth..... 2 00

WALSH, DR. JOHN T.

Looking Down the Ages from a Prophetic Standpoint. This neat volume contains the ripest judgment of a life-long student of the Bible on the general drift of prophetic teaching and the present outlook from a prophetic standpoint. It is not a book of extravagant fancies, or of dogmatic interpretation. The writer keeps ever in view the most approved canons of interpretation, and reasons closely. Whether the reader shall agree with him or not, there is a sweet vein of devotion throughout the treaties that will prove refreshing to him, and a force of reasoning that will wake him up to a more earnest study of the Scripture. Cloth..... 1 25

A Book of Sermons. So far as the treatment of the subjects is concerned, it is scarcely necessary to say to those who are acquainted with the author, that he is uniformly clear, logical and eminently biblical in his discussions. While attention is given to first principles, the higher lessons of Christian life are not neglected; and some questions, such as the state of the dead--concerning which there is frequent inquiry for instructions—are here presented in a very clear and satisfactory light. We incline to the opinion, that every one who is interested in the study of Christianity, will find much to aid him in this volume; much to awaken a spirit of inquiry; much to inform the mind! much to improve the heart. 346 pages, bound in cloth..... 1 50

Moody's Theology Examined. By J. T. Walsh. This is a kind but searching inquiry into Mr. Moody's teachings concerning the terms of Salvation, designed to show that said teaching is imperfect and contradictory. Full credit is given to Mr. Moody for teaching much gospel truth with great plainness and power, but when tried by the teaching of Christ and His Apostles, his teaching is seen to be seriously defective. It is good reading—good in its aim, good in its spirit, and good in its freshness and piquancy. Altogether, it is a pamphlet that ought to sell, and should be extensively circulated.
106 pages; paper..... 25
Cloth..... 50

COLPORTEURS.

AGENTS WANTED

EVERYWHERE

—TO SELL OUR—

Tracts, Books and Family Bibles.

Great good is now being accomplished, and much more can be, by energetic men and women in getting the people to buy and read good Christian literature.

Liberal commission allowed to active workers.

More canvassers always wanted. Correspondence solicited.

Address

JOHN BURNS,

PUBLISHER,

ST. LOUIS, - - MO.

JOHN BURNS,

Publisher and Bookseller,

717 OLIVE STREET,

ST. LOUIS, MO.

Invites the attention of authors and others to his facilities for PUBLISHING

Books, Tracts, Pamphlets, Catalogues,

Sermons, Programmes,

LETTER HEADS FOR PREACHERS,

AND ANYTHING IN THE PRINTING LINE.

Your orders are respectfully solicited for anything that may be wanted for your library.

Publications of the Christian Church

Is my specialty, yet I supply Books in every department of literature and learning, by mail, at my expense, on receipt of publisher's retail price; this brings the Book-store to your door.

Church Records, with Printed Headings, only $1.00; Church Letters, very neat and Convenient, One Hundred in Book, with Stub, $1.00; 50 in Book, 50c. Communion Sets, Photographs of Styles sent on Application; Contribution Records, $1.00 and $1.50.

Collection Envelopes, Baptismal Suits, Sunday School Supplies, Superintendent's Record Books, Class Books, Song Books, Scholars' and Teachers' Helps, Sunday School Papers, Maps, etc.

A LARGE ASSORTMENT OF REWARD CARDS.

BANNERS FURNISHED ON APPLICATION.

ANYTHING YOU MAY WANT FOR CHURCH OR SUNDAY SCHOOL WILL RECEIVE PROMPT ATTENTION.

Special Discounts to Preachers, Students and Sunday Schools Purchasing Libraries.

TERMS: CASH WITH ORDER.

Correspondence Solicited and Prices Quoted when desired.

DATE DUE

UNITED THEOLOGICAL
SEMINARY LIBRARY

United Theological Seminary Library
MAIN BX7343.C2 C3 1882
Campbell, Sel Home life and reminiscence
3 0645 0004 1608 7